THE CHURCHMAN.

VOLUME XIV.—No. 48. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. WHOLE NUMBER 724.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK: SATURDAY, FEBRUARY 1, 1845. BY JAMES A. SPARKS, 161 FULTON-ST. { Terms—$3 00 per annum—in advance.

Communications.

For the Churchman.

The Calumnious Ear;

A Sermon preached in the Church of the Annunciation on Septuagesima Sunday, by the Rev. Samuel Seabury, D. D.

Proverbs xvii. 4.

A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.

Truth and righteousness are so excellent and lovely that there are few who do not desire them, or at least covet the reputation which they confer; and, on the other hand, falsehood and wickedness are so vile and detestable that the number is small indeed who love them for their own sake, or are willing to be accounted their abettors. It is not open iniquity, but the secret leanings and promptings of our hearts towards it which we have the most reason to dread. There is no man, probably, in a Christian land who lives in confessed idolatry—our Blessed Lord has saved his people from this dreadful sin—and yet there are few Christians who are not so far actuated by the temper of idolatry as in a degree to transfer their affections from the Creator to the creature. Where there is one man who commits a wilful murder there are very many who ruin their souls by harboring malice and revenge. Where there is one man who commits a theft there are very many who indirectly favor dishonest practices.—Where there is one man who apostatises from the Christian faith there are myriads who forfeit the fulness of its blessings by the indulgence of sceptical tempers, and by a complacency (unworthy of the Christian soldier) in the worst forms of heresy and schism.

Hence it is that the Holy Scriptures frequently and earnestly caution us against the first motions and incipient steps of evil. They do not merely forbid idolatry, but they bid us beware of covetousness, which, making to itself a god of the riches of this world by eagerly coveting and depending on them, *is* idolatry in its root and its fruits. They do not merely forbid murder, but they forbid sinful anger; and we all know the warning of our Blessed Lord against the first approach to another deadly sin; "Whosoever looketh upon a woman to lust after her hath already committed adultery with her in his heart." The Holy Scriptures require us in a word to guard the heart, for the reason that out of it are the issues of life and death.

I doubt, however, if there be any one commandment of the second table from all approaches to the transgression of which our gracious God has taken more pains to save us by the pungent rebukes and fearful warning of his Holy Word than of that which says, Thou shalt not bear false witness against thy neighbor. And surely, brethren, we need all the restraints and safeguards which the Divine Goodness has provided; for there is no precept of duty to our neighbor which is so thoughtlessly and remorselessly transgressed; none the transgression of which hides itself in so many and so subtle disguises. False testimony, under oath, in a court of justice, is indeed a sin of rare occurrence. Nay, that fearful and aggravated kind of false testimony which is next in point of guilt to that of a perjured witness,—I mean wilful, conscious and deliberate calumny, is also a sin of which few persons are in danger who have any good pretensions to the Christian life. Our inherent principles of virtue, and the merciful restraints of our holy religion suffice—thanks to our gracious God and Saviour Jesus Christ!—to save us from these flagrant and abominable sins. Few good Christians comparatively are tempted to them, and still fewer, it may be charitably hoped, yield to the temptation. But the envy, hatred and selfishness from which the sin proceeds lurk in the hearts of all of us; and in proportion as the grade of the sin becomes less vile and hateful, is the danger of our committing it increased. Many, for example, who would never coin a slander are ready to give currency to one on the credit of others; many who would never circulate what they had reason to think a slander, are willing to insinuate one; and many who would not insinuate a slander are ready to countenance some secret and oblique forms of envious detraction. And many more who can govern their tongue and thoughts with a tolerable degree of prudence while under the restraints of society, are prone to nurse *evil surmisings* in secret, to vent them in *whisperings* to their companions, and, under the seal of confidence and the cloak of religion to turn informers against their brethren, and to go up and down as tale bearers in the Church. "Thou shalt not go up and down as a tale bearer among thy people," was a precept of Moses to the Jews; and the Psalmist, describing the citizen of the Church, the mystical Zion, says, "Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill? * * * He that backbiteth not with his tongue, nor taketh up a reproach against his neighbor." And every reader of the New Testament knows how careful the Holy Apostles have been to guard us against every form and degree of this dangerous sin.

But our text warns us against a still more subtle refinement of false witness against our neighbor. It teaches us that not only he who propagates calumny with his tongue, but also he that listens to it, is a partaker and promoter of the sin. It tells us that he is a wicked doer who giveth heed to false lips; that he is a liar who giveth ear to a naughty tongue. As he who receives stolen goods is adjudged to deserve the guilt and penalty of theft, so he who listens with complacency and approbation to the inventions, the insinuations, the whisperings and surmisings of calumny, is adjudged to deserve its guilt and penalty. And with obvious reason; for they who willingly listen to calumny show the same love of it as they who repeat it: with the former the ear is as much the instrument of sin as the tongue is with the latter; for though "they bless with their mouth" yet if "they curse inwardly" by consenting to their neighbor's defamation, they have the same "delight in lies."

I desire at present, my brethren, by God's help, to impress upon your minds and my own, the sin and danger of thus giving ear to calumny and slander; and having shown you, what indeed is sufficiently obvious, that the calumnious ear is governed by the same temper as the calumnious tongue, I propose to show the true nature and fountain of both, with a special view to the restraint and reprehension of the former.

Although the words of my text may be taken in a greater latitude, as referring to all falsehood, yet I limit my remarks to the evil of giving ear to calumny and slander, because they are the most common kinds of falsehood, and such as we are most prone to countenance. In one respect, too, calumny, whether conveyed by open statements, by sly insinuations, or secret whisperings, is more injurious, not only than other forms of lying, but also than most other crimes. A lie that does not affect the reputation of our neighbor may be so refuted as to leave behind it no injury except to the conscience of him who told it. If we are wronged out of our property, the wrong may be repaired; if we are injured in our bodies, our wounds may be healed; and if our natural life is taken from us, it may, or may not, do us harm; but calumny inflicts a wound which can never be entirely healed. Let the slander be ever so clearly refuted, and the refutation be ever so broadly spread, there will be many who have heard the slander but who will never hear the refutation; and even those who hear and are satisfied by the refutation will find it difficult to disabuse their minds of all remaining suspicions. Somewhat of the evil will cleave, not only to the victim of the slander, but to those who have given an ear to it. As a person of impure mind and life, when brought to repentance, finds it impossible, even to his dying day, effectually to guard against the intrusion of unchaste thoughts and associations; so if we have once given an ear to calumny we find it next to impossible to banish from our minds the occasional intrusion, if not the prevailing bias, of doubts and suspicions which our judgment tells us are unfounded. The injury done, not only to our neighbor but to ourselves, is irreparable; and such as to subject us to an almost irresistible tendency to sin against our neighbor, by withholding from him that confidence which his innocence deserves.

This consideration alone shows us the great danger to our own peace and to our neighbor's good of indulging a slanderous ear. But there is another consideration;

It is the gift of speech which distinguishes us from brutes, and is the great instrument of our advancement in the knowledge and happiness of this world and the world to come; but the abuse of this, as indeed of all other gifts, is in proportion to its excellence. Its power for evil is in proportion to its power for good. "Death and life," says the wise man, "are in the power of the tongue; and they that love it shall eat the fruit thereof;" and a wiser than Solomon hath said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Now in proportion to the power of the tongue over us for good or for evil, is the power of the ear through which alone the tongue can affect our minds. The power of the ear for good is felt and acknowledged, particularly in religious matters. We make a conscience of hearing sermons and lectures, and account them necessary, or at least highly profitable, for salvation; and justly, for by giving ear to the divine Word we are made like it, and so changed into its nature that our tempers and actions are imbued with its heavenly spirit. It is by His Word that God begets us, makes us his children, makes us like himself. His Word meets the first promptings of his Spirit in our hearts; satisfies them; strengthens them; develops and ripens them into holy actions. Now as the ear, when open to wisdom, is the great instrument of salvation; so, when open to false lips and a slanderous tongue, it becomes the great instrument of damnation. We are changed by it from death unto death, and made more and more like to the Devil, who "is a liar, and the father of it." The inward promptings of evil, which first incline us to give ear to the voice of detraction and calumny, are met, and satisfied, and strengthened, by the words to which we listen, and ripened into a lust for calumny; and this lust soon conceives and brings forth the words of calumny; and these words, when they are finished, bring forth death in us, by making us calumniators ourselves. So true is the intimation of the text that he who gives ear to slander is a slanderer in his heart, and needs but little to make him a slanderer with his tongue. Let any man, then, who would preserve his tongue from this detestable sin begin with guarding his ears; let him not listen to evil surmisings, and suspicions, and whisperings, and slanderous constructions, but turn from them, and indignantly repel them; remembering the proverb of the wise man, "An angry countenance driveth away a backbiting tongue."

I said that giving ear to a slanderous tongue makes men like the Devil, who is a liar, and the father of it; and I beg to enlarge a little on this point, because it illustrates the danger and wickedness of a slanderous ear. Words serve to express the nature of the person or thing to which they are applied; and the word *Devil*, Διαβολος, means a calumniator; and the Devil is so called because he is the great calumniator of God, of Christ and His Saints. That great and mighty spirit, the author and instigator of all evil, is *the* calumniator; and all men who, in any degree, deserve his name, in such degree possess his nature. If we would speak plainly, and agreeably to the import of the original word, calumniators are devils, the children and servants of the great calumniator; breathing his spirit and doing his work. Now as our Lord tells us that whatever good we do to his Saints, especially the poor and afflicted, we do to him; thus making our love for him not a theory, but a daily practice and life; so let us remember, that whenever we open our ear to calumniators and slanderers, we open them to the Devil; and whenever we shut our ears against calumniators and slanderers, we shut them against the Devil. "Resist the Devil and he will flee from you," is no fanciful, impracticable precept; but one which has a bearing on daily life and practice; which is violated whenever we give ear to a slanderous tongue, and obeyed whenever we banish a slanderer from our presence. And if the precept be obeyed, the promise will be fulfilled. Resist the calumniator and he will flee from you; give him no ear and he will tell you no tales; set your face against whisperers, and informers, and talebearers, and they will neither poison your mind nor pollute the Church with their presence. It is by giving an ear to false lips that we swell the flood of calumny which rolls over the Church, leaving ruin and desolation behind it; it is by failing to resist *the* calumniator, in the persons of his servants, that men who mean it not are brought into his service, and made his instruments and abettors for the accomplishment of his ends. Resist the Devil and then, and then only, will he flee from you.

As calumny is never more rancorous than when it is enlisted in the purposes of religious faction, so there is never more need for refusing to give ear to it than when propagated by religious partizans. Every one who has read the Gospels, and seen how the patrons of the Jewish religion used to *lie in wait* for our Lord, that they might ensnare him in his talk, and perverted his most innocent words and actions that they might represent him to the multitude as a blasphemer, a gluttonous man and a wine-bibber, a friend of publicans and sinners, will understand me when I say that there are such men as religious calumniators; and that they of all men have the nearest resemblance to the great calumniator; being, as our Lord told them, the children of their father the Devil. There is no contending with men who *lie in wait* for your destruction. They take words which are true in the sense you meant them, and by a perverse gloss convert them into false testimony for your injury; as they did to our Lord when they testified, "This fellow said I am able to destroy the temple and to build it again in three days;" concealing, or perhaps not knowing, that he spoke of his body. They take propositions which are "true in logic" and by separating them from the connexion in which, or the conditions under which, they were spoken, make them "lies in morality,"* giving them a meaning which the speaker never intended. They seize on the most pious and reverent remarks on God's designs for his Church, and convert them into evidences of disloyalty and treason; as did the false witnesses who rose up against St. Stephen and declared, "We have heard him say that this Jesus of Nazareth shall destroy this place and change the customs which Moses delivered;" imputing to him intentions which he never entertained. And if you stand in the way of their counsels, they transfer to your persons all the evil which they attribute to your principles; survey your life with a jaundiced eye; breed suspicions and then look out for evidence to fortify them; and whisper their calumnies in the ear till men are prepared to believe them when proclaimed on the house tops. In this way calumny at times becomes epidemic. Every man catches it from his neighbor and propagates it in his turn. The multitude are smitten with it. The fountains of justice are poisoned. Slanderers themselves occupy the seat of judges, and are prepared to "justify the wicked for" the "reward" of popular applause, and to "take away the righteousness of the righteous from him;" and the sentence which should be the seal of justice becomes nothing more than the consummation and natural sequence of proscriptive prejudice and rancor. I am not drawing a picture from fancy; I am alluding to facts which are verified by divers pages of history. I need not go back to the proceedings of ancient Ecclesiastical Councils which afford illustrations in point,† but need only call to your remembrance one of those memorable instances of religious bigotry and popular delusion in the English nation when innocent men, under the formalities of justice, were sentenced to imprisonment and death on charges of which they have been found guiltless in the more impartial judgment of posterity.

Hence I argue the necessity of specially guarding the ear against the calumny of religious partisans which, is more insidious, more contagious, more virulent than any other because it appeals to stronger passions and a wider and more enduring range of sympathies. Informers, whisperers, accusers and delators of scandal are always to be shunned, but never more so than when they are moved by the springs or working for the ends of religious faction. The holy end which such persons have in view so possesses their minds as to reconcile them to wrong means for its accomplishment. They think they are doing God service; and therefore their eyes are all the more vigilant, their ears the more open, their memories the more exercised, their purposes the more relentless, and there is more of "adders' poison under their lips." And yet it is not their lips alone, my brethren, but our ears also which are responsible for the mischief that they work. We give heed to their evil surmises; we listen to their inquisitions into the lives and opinions of their brethren; nay we have a greedy ear for their calumnies, and never seize on them with more avidity than when they are chronicled in public prints and pamphlets; where "the fool," as in Solomon's day, "belcheth out foolishness," without, as in Solomon's day, exciting that disgust which the sight of his person would inspire. In vain shall we essay to govern the tongues of others till we have first learned to govern our own ears. Whatever then of rancor, whatever of malice, whatever of hypocrisy we may impute to the calumnies of religious partisans, let us remember that we ourselves are rancorous, are malicious, are hypocrites, just in proportion as we give them an attentive and curious ear: for he is a wicked doer who giveth heed to false lips, he a liar who giveth ear to a naughty tongue.

When I speak of the calumny of religious partisans I trust I need not add—it were a truism to do so—that there is nothing in religion itself fitted to engender or encourage it. It is in truth a growth of the world, but like other offshoots from the world capable of insinuating itself into the Church, and entwining itself like the poison vine around the trees which are planted in the garden of the Lord. And who can describe the anguish of honest and good men when this worldly temper, with its subservient arts and appliances, is rife in the Church; when *the words of the tale-bearer, as wounds, go down into the vitals of her children*;‡ when "the whisperer" who "separateth chief friends" is admitted into her councils; when one son who ministereth at her altar hath cause to say to another, "Thou sittest and speakest against thy brother, thou slanderest thine own Mother's son;" when members of the Church and ministers of the Gospel, forgetful of their Christian profession receive the world into their councils with all its harshness and vindictiveness; give their ears to spies and informers after its worst fashion of circumvention and sycophancy, and "secretly collect all the scorpion eggs they can find, and hatch them by their own heat to sting their brethren to death!" It was the sense of this fearful and prolific evil, and the bitter experience of its effects, which wrung from holy David, who speaketh the perpetual language of the saints on earth, the mournful strain: "In my distress I cried unto the Lord, and he heard me. Deliver my soul, O Lord, from lying lips and a deceitful tongue. What shall be given unto thee, or what shall be done unto thee, thou false tongue! Sharp arrows of the mighty with coals of juniper. Wo is me that I sojourn in Mesech and dwell in the tents of Kedar." Wo indeed is the Church when the world intrudeth into her counsels and lifteth up its standard in the midst of her sanctuary; when quietness and confidence have no longer a home in her borders, when conscious rectitude is circumvented at her altars, and devotion can find no retreat from the turmoils of inquisition and strife. O, my brethren, had there been among us a hundredth part of the solicitude to guard and build up the reputation of Christian men and Christian ministers in the spirit of unity which there has been to undermine and destroy it in the temper of faction; had the same energy been devoted to the elucidation of truth which has been miserably wasted on inquisition into opinions; had we been any thing like as anxious to reclaim and establish in the path of Christian duty and prudence, by caution, and if need be, by remonstrance, in the spirit of our relation, with brotherly kindness, with sympathy and with that charity which seeks another's good and not its own, as we have been to hunt and pursue and cry down by suspicions, and whisperings, and reproaches, and clamors; who can doubt that we should have been saved from many of the bitter fruits which we are now reaping of distrust and dissension? We cannot recall the past; but we may in some measure allay the present and avert future evils, by pondering the declaration of the wise man, that he is himself a wicked doer who giveth heed to false lips; he himself a slanderer who giveth ear to a slanderous tongue.

---

* "Another sort of this practice is, partial and lame representation of men's discourse, or their practice; suppressing some part of the truth in them, or concealing some circumstances about them, which might serve to explain, to excuse, or to extenuate them. In such a manner easily, without uttering any logical untruth, one may yet grieviously calumniate. Thus, suppose that a man speaketh a thing upon supposition, or with exception, or in way of objection, or merely for disputation sake, in order to the discussion or clearing of truth, he that should report him asserting it absolutely, unlimitedly, positively and peremptorily, as his own settled judgment, would notoriously calumniate. * * The reporter in such cases must not think to defend himself by pretending that he spake nothing false; for such propositions however true in logic, may justly be deemed lies in morality, being uttered with a malicious and deceitful (that is, with a calumnious) mind, being apt to impress false conceits, and to produce hurtful effects concerning our neighbor. There are slanderous truths as well as slanderous falsehoods: when truth is uttered with a deceitful heart, and to a base end, it becomes a lie. *He that speaketh truth*, saith the wise man, *sheweth forth righteousness: but a false witness deceit.*—(Prov. 12: 17.) Deceiving is the proper work of slander: and truth abused to that end putteth on its nature, and will engage into like guilt."—*Barrow's Sermons, I.* 387.

† See "A reminiscence of St. Athanasius" in the Churchman of January 11.

‡ "The words of a talebearer (*Margin* Trans. 'whisperer') are as wounds; and they go down into the innermost parts of the belly."—*Prov.* 18: 8.

For the Churchman.

And they that use this World as not abusing it: for the Fashion of this World passeth away.

1 Corinthians, vii. 31.

"The world passeth away and the lust thereof, but he that doeth the will of God abideth forever." In these words of the beloved disciple, St. John, we have additional argument for using the world and not abusing it. The world, with all the desires of it, soon passes away from us forever; for if we live many days, and rejoice in them in all, (that is, rejoice in them *only* as the world rejoices,) we are made to remember the evil days, those evil days of old age, "in which we shall say, we have no pleasure in them." The clouds return after the rain, heavy with impending wrath, and with the just judgments of an angry God. The keepers of the house tremble with fear, which have failed to arm themselves with the weapons of God's warfare, and have suffered the enemy to enter in and make sure possession of the house once garnished and swept clean for the Master's use. And the strong men bow themselves, whose burden is now too heavy for them to bear; the golden bowl, once filled at the fountain of life, is now broken at the cistern of death; whose waters, once spilled, can never be gathered. The dust returns to the earth as it was, only to be re-animated by the worm that never dies! And the spirit at last returns to God who gave it, insulted, despised, and rejected! Oh lost, unhappy soul. Couldest thou but return to the abodes of the living, how wouldest thou reiterate the solemn exhortation, "Remember now thy Creator in the days of thy youth, before the evil days come;" use the world as not abusing it, for "the world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

It may become profitable for us to consider some of the different ways in which men use or abuse the world. In the first place as it regards *time*. This is a gift of God equally bestowed upon all, from the very beginning of our existence until its end; for the proper use of which every one will be required to give at the last a strict account. As the night is intended for sleep, being dark, so is the day ordained for labor; which natural division of time is readily conformed to by all the most useful of God's creatures. The sun ariseth and "man goeth forth unto his works and labor until the evening." The cattle subservient to his use commence with him their daily service. The birds of the air arise from their downy nests and take wing in search of food, filling the air with their sweet melody; and even the little flowers with the first rays of the sun open their eyes to the day, and seem to dance for joy in the light and heat, which are bringing them to perfection. "Oh, Lord, how manifold are Thy works! in wisdom hast Thou made them all." They who reverse this natural division of their time, and turn night into day, sleeping in the day, when they should be about their necessary business, and rioting in the night, when they should be taking their needful repose, find no where so good a parallel as among the beasts of prey; for, says the Psalmist, "Thou makest darkness and it is night, wherein all the beasts of the forest do creep forth." So wicked and unrighteous men steal forth at night, to commit their deeds of cruelty and depredation. Many of the rich too often abuse this division of their time, and "when nature would shut their eyes, folly keeps them open;" they spend their nights in gaiety and dissipation, and so by violating this simple rule they do injury to their health and spirits, to their reputations and fortunes; and, what is still worse, forfeit their claim to a heavenly inheritance.

But as it regards the right use of our time, we are all too apt to think we may spend it just as we please; forgetting that it is a precious loan, precarious in its tenure, and at the very moment we may be planning out our work for years, it may be recalled, and we be required to give account how we have spent our Master's time; If we have wasted it in idleness and folly, how bitter will be the reckoning; but if we have used it for the honor and glory of our Lord, and for the saving of our own souls, happy will it be for us! Let us endeavor, then, to spend every hour aright, for we can never recall one that is passed, neither have we any other life promised in which we may make amends for our errors in this; therefore "whatsoever thy hand findeth to do, do it with all thy might; for there is no work, no device, nor knowledge, nor wisdom, in the grave whither thou goest."

To be concluded in a future number. E.

For the Churchman.

"The Church in the Wilderness."

NUMBER I.

How strange a thing it is, Mr. Editor, that our country should for so long a time remain undiscovered and hidden away from the eyes of the world! That in despite of the many travels that might have led men to its discovery—nay, even the many discoveries of it by various nations—still a curtain of thick gloom should have so long hung over it until the end of the fifteenth century. And then at once at a time so remarkable for civil wrong and ecclesiastical evil, the curtain was drawn up, and a world displayed to men capable of supporting half the population of the globe.

These thoughts may be common place, but daily and hourly are they pressing upon the minds of men with an increasing significance. The meaning of these facts is a question which is demanding an answer from multitudes of minds—an answer higher than the mere utilitarian solution of "meats and drinks." Wherefore this nation, "born as it were in a day?" The latest offspring of time and the most gigantic—a hundred millions of men swarming from the Atlantic to the Pacific—endowed with the same sentiments and character—speaking the same language—one in habit, mind, and feeling? For what purpose this gigantic unity? These questions we all feel to be deeply interesting, and the more so when we contemplate the influences, both ecclesiastical and political, that must from us of the New World react upon those of the Old; influences that must derive their greatest power from their being the result of unity, and which even now are beginning to be felt and seen.

I have met, Mr. Editor, with men of deep political science who were of opinion that the present state of matters in this country is merely preparative—the cradle of a system not yet matured, which, when perfect, is to change the whole world, and that not for the worse but the better—a something of which we hardly yet can see the budding of the first germs—different altogether from the rude French Jacobinism that is at present so popular. I am no politician and cannot pronounce upon this conjecture, yet I have heard it made.

For myself I am inclined to think, that in the ways of God's providence the extraordinary circumstances connected with the discovery and progress of our country are instrumental toward an higher end. I have thought that even without their own knowledge, unconsciously, men are preparing and making ready for a state of the religion of our Lord which has not hitherto been realized—a state in which the "knowledge of God shall cover the earth as the waters cover the face of the great deep."

You, Mr. Editor, are well acquainted with the history of Rome; you know that under Augustus and his two ministers Agrippa and Mæcenas, the crowning stone was put to the vast edifice of Roman grandeur; then, the foundation laid so many years before was built upon and the building finished—all nations of the earth bowed down before her, and Augustus was lord of all. Fancy then at that precise period of time, that one had stepped up to the "emperor and his ministers" and addressed them thus: "Not for you has this empire been founded and brought to perfection; not even for the people that have bled and conquered; neither for Divus Augustus nor for Diva Roma have these incessant labors and endless toils been endured; but for another purpose—that all these labors should be for the advantage of a sect whose leader is yet unborn, a mean and contemptible religion that shall arise in the paltriest and most despised of your provinces. For this alone has your empire been founded, and increased and completed. This is the end and object of all the labors of the Roman people—all their battles and all their grandeur." Fancy such a thing had been said, what would have been the result? Why, the politic Augustus, the warlike Agrippa, the learned and literary Mæcenas—all would have thought it an absurdity of which they had a sufficient refutation in their own power, their wealth, their enjoyments. And yet it was so. And we by looking out upon the wake of time see it to have been the fact, and so intended in the providence of God.

Such undoubtedly would be the treatment he would meet with from our godless politicians, from our sensual literary men, from our unbelieving money makers, who should insist that in the circumstances of our country he saw any thing else than an accumulation of men, who eat because there is plenty to eat, and multiply because of the same reason. I am, Mr. Editor, unwilling to take this view, or to level our country with a pantry wherein cockroaches multiply because crumbs are abundant. And although it may be sneered at, I do honestly and heartily believe that each event in our national annals, each trait in our national character, every circumstance that yet has happened or is to happen, is a making ready for the Church to triumph—not here only but over the whole world. When I look, Mr. Editor, at the State-bound, or what is as bad, the Rome-bound Churches of the Old World, and consider the utter impossibility that there seems to be of their getting free by any struggles of their own; when I see how they are tossed from one slavery back to another, how Rome seems to be their only refuge from regal tyranny, and the tyranny of kings the sole escape from Roman slavery; when I see these things I cannot but think that it must be some external influence not springing up in their own bodies that will break their chains and purify them. This *influence I can see would come from this country and work in that direction and to that end were we all one*—and this as a preparatory step to that restoration of Catholic union all over the world, for which so many holy and good men have sighed. Yes, Mr. Editor, at the risk of being accounted a dreamer I do think, that in God's providence the discovery of our country at that peculiar crisis of time, the bringing forth and birth of a nation, as it were in a day, of so many millions of men, of one language, one heart and one mind, reaching from sea to sea—all these circumstances will yet be seen to have been intended by the Almighty to the service of his Church by the restoration of her unity over the world. I do believe that when the nation is arrived at maturity as it is now in its infancy, that the result of its influence will be to re-unite in one the scattered fragments of our Lord's Body all over the world; and that there are sufficient indications in the stream of events to render this opinion to the pious and devoted Churchman a very probable one indeed.

The base utilitarian view that men live and nations flourish for no other end than "meat and drink" is not a natural thought in the heart of man. We look to a higher end of existence, both for ourselves and our country, spontaneously—and so we find among the population of the country a sort of lurking feeling that our country is yet to effect great things for the cause of Christ—a sentiment dimly seen and vague and shapeless, yet a very common one among thoughtful religious men.

Such a feeling, indeed, with regard to the destinies of this country has been very common from the first; witness the Puritans, Herbert, Raleigh, Dean Berkeley, Marvel, and others too numerous to mention.

With these names, therefore, before me, I take no shame to own that such speculations have a good deal occupied my mind, and that not without some strengthening of my faith, and an increasing confidence in "the Church, the pillar and ground of the truth." I hope therefore, Mr. Editor, you will permit me to lay out for the benefit of your readers the ground I find in the Scriptures for such a conclusion. I take no shame for introducing to their notice the twelfth chapter of the Revelations, and acknowledging that I consider the "Church in the wilderness" in that chapter to be our American Church. I do not profess to give the whole of the arguments that have led me to this conclusion. Only let the reader weigh well the Scripture argument, and then let him look over the stream of events and the direction in which they are flowing with a reverent eye, an eye that sees Christ our Lord as the maker of all things and the final cause of all things, and the Church as truly his body, "the fulness of him that filleth all in all," and I believe he will find that it is no improbable thing that the swarming myriads of our country are levelling the way and making it ready for the great work of the re-union of all Christians all over the earth. Let him, too, look at the present time, and he shall see the question, "How shall we become one body?" occupying in our country the minds of all hopeful religious men of all denominations—a question, the universality of which speaks strongly for an answer to it. Let the simple minded and sincere Churchman who truly has faith in the Church and her mission, consider these things honestly and candidly, and I fear not but that he will come to the same conclusion as I have done. Having made these observations I shall proceed to the passage of Scripture alluded to.

12th chapter of Revelations, 1st verse:—

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head was a crown of twelve stars."

There is little difference of opinion upon the explanation of this part of the prophecy. Almost all the commentators agree that the woman represents the Church of Christ. Methodius, who wrote about the year 290, thus interprets it:—

"Woodhouse on Revelations.

Clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

There are many interpretations of this which he who delights in the fancies of commentators may hunt after. The "sun," and "moon," and "stars," in the Scriptures signify "authorities." We shall, therefore, take the "sun" to be the "spiritual power" in which the woman is clothed, ever the same; the moon under her feet to be "the temporal power," ever shifting and changing—now a monarchy, now a republic, now an oligarchy, but always inferior to the spiritual, always under its feet—but then most of all when the Church is separated from the State; for then the temporal power ends in becoming a mere police; the Church in drawing within itself all nobleness and all ability. The union of Church and State on the contrary is the subjection of the Church to the State. The crown of twelve stars is the apostolic authority of the Church.

Verse 2:—

"And she being with child cried, travailing in birth, and pained to be delivered."

The Church being the spouse of Christ, the birth is the mystic Christ, Christ born in the hearts of men, the spirit of religion in the Church. This is the end of the institution of the Church, that holiness should be her offspring in the hearts of all regenerate in Holy Baptism. For them it has ever been the greatest struggle in the Church to keep away the spirit of worldliness, and to bring forth in their hearts the true spirit of holiness and spiritual religion.

3d verse:—

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads."

There being two antagonist bodies, the Church and the world; the great red dragon is Satan the prince of the world. The horns imply violence, the heads craft, the crowns the authority of the world, the reward of craft and violence combined. This is he whose main effort is to destroy the spirit of piety in the Church.

4th verse:—

"His tail drew the third part of the stars of heaven, and did cast them upon the earth."

His intention being to destroy the natural product of the Church, that is holiness; it is his direct effort to convert the Church into a society in which violence, craft and worldly influence shall reign. This is his direct effort, it is meant by his standing before the woman to devour her child as soon as it is born. There is an indirect effort too, which is implied by his tail drawing the third part of the stars of heaven. Men, who are as the "stars of heaven," bright and shining lights in the Church, seeing the workings of the worldly spirit, fall away from the Church and desert it, becoming dissenters and schismatics, not being conscious to themselves that the very cause of this desertion is that very spirit of the world they so abhor; so are they "swept down by the tail of the dragon." And Wesley is seen to be as ambitious as Hildebrand, Calvin as Servetus, John Knox as Cardinal Beaton.

W. A.

(To be continued.)

For the Churchman.

The Organ before the Tenth Century.

Mr. Editor,—When men differ in opinion as to matters of fact with which they can have had by no possibility the means of making themselves acquainted by the evidence of their own senses, the only mode of adjusting their differences is by an appeal to *testimony.* And upon the credibility of the testimony which may be adduced, will depend the ultimate decision of well-ordered minds upon the subject in dispute. It is usual and rational in such cases to allow weight to the testimony in proportion to the opportunities which may have been enjoyed by the testifier of making himself more or less acquainted with the certainty of the facts stated. Thus, if the matter in debate were whether Mr. Peppergrass were in New York on Tuesday, January 21, 1845, or not, and if two or three credible witnesses should swear that they saw him walking in Broadway on that day, such testimony would not be overturned by the evidence of a dozen or of a hundred people who should certify that they did *not* see Mr. Peppergrass in New York until two or three days after that date.

So stands the question between "W. A." and myself as to the date of the introduction of the Organ into the Church; whether *before,* or *during,* or (as he will have it) *after,* the tenth century.

I have no more relish for prolonged controversy than he has; and yet, I see no reason for relinquishing my former statement, as grounded upon the extract from Sir John Hawkins, notwithstanding the very great gun which "W. A." has brought to bear upon it, in the shape of a copious extract from Bingham.

"W. A." professes ignorance of Hawkins's work, and yet allows himself to say that he "should not give it much consideration, as from what he can see of him in Dr. Johnson's Life, he was a stupid compiler, and most inaccurate writer, and at any rate no very great judge of questions of ecclesiastical antiquity."

It is "really too bad," (to quote "W. A.'s" own words,) to have to defend the character of the deceased author against so harsh and unjust a censure, but the duty devolves upon me, and I must perform it as well as I can.

Not to speak then of the repute in which Hawkins's History has been uniformly held by musicians, (which would probably go for little in "W. A.'s" estimation,) I will quote the learned and classical Lempriere, a man to whose authority I doubt not even "W. A." will bow, who, in his Biographical Dictionary, speaks of the work in question as follows: "The greatest of his works is his history of music, in 5 vols., 4to., which *contains very useful and curious particulars.*"

That Dr. Johnson thought highly of Sir John Hawkins, (notwithstanding the pique which existed between Johnson's parasite, Boswell and the knight, which manifests itself in many instances in Boswell's life of the doctor,) may be safely inferred from the circumstance of his having appointed him one of the executors of his last will and testament. On the decease of Johnson he published some memoirs of his lost friend, and this work (Hawkins's "Life of Johnson") is pronounced by Lempriere to have been "not a very creditable performance, as it was *hastily finished* to gratify the wishes of the booksellers." Hence, perhaps, the origin of "W. A.'s" strong assertion as applied to another work by the same author, and one upon which he had spent the researches of much of his life, that he was "a stupid compiler," &c.

But "W. A." cites the authority of Bingham in opposition to that of Sir John Hawkins, and that too with an air of confidence which seems to say, "Meet that if you can."

Now truly it must be granted that Bingham is a most respectable and erudite author, but it will not be contended that he is *infallible.* He *may* have erred by drawing conclusions too hastily, and indeed he appears to have done so in the instance cited. *Musical* antiquities seem to have engaged but little of his attention, else he would not have so decidedly affirmed that there was "no use of organs until the twelfth century." That "there were no such things in use in the ancient churches for many ages," is allowed on all hands; but it affects not the question—which relates to an intermediate period. He himself admits that his conclusions upon the subject agree not with "the common opinion;" and, with all deference, I would suggest that that "common opinion" may have had a more stable foundation than he was willing to concede to it.

But to the proof, if proof can be found.

It is a question of *evidence.* Is there sufficient evidence to induce us to believe that the organ was employed in churches during, or before, the tenth century? I think that there *is:* "W. A.," relying upon Bingham, calls the alleged facts "*figments,*" and with exultation exclaims, "Here then is the disproof."

Now although I contend that I have a reasonable right to attach at least *as much* weight to Hawkins's authority *upon this subject* as to Bingham's, I will waive it altogether, and turn to *Burney,* an author unequalled for patient and indefatigable research into every thing related to the antiquities of music. He travelled over Europe to collect materials for his great work, and every facility was cheerfully afforded him by the leading literati of the age. "W. A." will scarcely call *him* "a stupid compiler and most inaccurate writer," seeing that Johnson was wont frequently to speak of him as "that clever dog, Burney."

Dr. Burney then, in his "General History of Music, vol. II. p. 64, says, when speaking of St. Dunstan, "It is likewise upon record that he cast two of the bells of Abingdon Abbey with his own hands. And according to William of Malmesbury, who wrote about the year 1120, the Saxons had organs in their churches before the Conquest. He says that Dunstan, in the reign of King Edgar, gave an organ to the Abbey of Malmesbury; which, by his description, very much resembled that in present use. William, who was a monk of this abbey, adds, that this benefaction of Dunstan was inscribed in a Latin distich, which he quotes, "on the organ pipes." Now Dunstan died in 988, and this makes both bells and church organs about two hundred years more ancient than Bingham is willing to allow. Burney goes on, "As Dunstan is said, by several writers, to have furnished *many* English Churches and Convents with *Organs,* this seems the place to speak of the origin of that *ecclesiastical instrument,* and of its first introduction into the Church." Passing over what relates to the Hydraulicon, &c., at p. 66, are read as follows: "Several ecclesiastical writers mention the organ as an instrument that had very early admission into the Church, *at periods somewhat different in different parts of Europe.*" "To Pope Vitalian is ascribed its first introduction at Rome in the seventh century." He then mentions the organ first seen in France, as sent to King Pepin in the year 757, and there can be little doubt that that instrument was consigned to the use of some church, as its most proper application: but this is conjectural. "Venerable Bede, who died 735, [I quote from the same page,] says nothing of the use of organs or other instruments, in our churches or convents, when he is very minutely describing the manner in which the Psalms and Hymns were sung." From which we may infer that organs had not yet reached *England.* "However, [p. 67,] in a celebrated Missal of the tenth or eleventh century, among the *Barberini* MSS. at Rome, No. 1854, where directions for the performance of the several parts of the service are given, in the midst of the lesson from *The Song of the Three Children,* after the 27th verse, 'Neither hurt nor troubled them,' are these words: *Here the priest begins to sing* WITH THE ORGAN."

"And according to Mabillon and Muratori, organs became common in Italy and Germany during the tenth century, as well as in England; about which time they had admission in the convents throughout Europe."

Now if "W. A." still adhere to his "*certainly*" the organ was not introduced until "*after* the tenth century," I cannot help it: but he will politely excuse me if I do not go along with him.

No stress can be laid upon the fact that certain liturgies, ancient or modern, make no mention of an organ. For what sort of a conclusion would this be reckoned? In the liturgies of the Church of England, and of the Protestant Episcopal Church in the United States of the eighteenth century, *there is no mention of an organ;* therefore there were no organs in use in the Churches in England or in America during the eighteenth century!!! And yet there is some such apparent induction in the extract which "W. A." has furnished from Bingham.

After all, however, this matter little affects the *main* question concerning "congregational singing." If the organ were *not* in use until the twelfth century, and if congregational singing had ceased for ages before, then is the organ clearly not chargeable with the mischief, the origin of which must be sought elsewhere.

January 23, 1845. E. H.

For the Churchman.

The Sentence in the Case of the Bishop of New York.

Mr. Editor,—That the sentence recently pronounced in the case of the Bishop of New York is illegal and therefore void, is capable of the clearest proof. In the first place it is to be observed, the canon under which the Court of Bishops acted prescribes three distinct grades of punishment, namely, "admonition," "suspension," "deposition." These penalties evidently were designed to be, and are different in kind and degree. Suspension is a higher grade of punishment than admonition, and deposition than suspension. It is contended, therefore, that the Court had no right to inflict the penalty of suspension *in such a way* as to make it equal in effect with deposition, in fact the very same thing. For, to make a bishop *defunctus officio* by a perpetual suspension, which not only is not intended to be removed but which never can be removed, is, to all intents and purposes, to depose him—and yet he is *not* deposed, though the sentence is equally severe upon him. In making the second degree of punishment mentioned in the canon equal to the third or highest, the Court has plainly misconceived the true intent and meaning of the canon. There can be no question but that the penalty of suspension, as provided for in the canon, was designed to admit of a restoration when the sentence had run its course. Hence the canon goes on to specify another and higher grade of punishment which admits of no restoration, and that is deposition.

Now, if the Court designed to render Bishop Onderdonk *defunctus officio* for life, there was but one sentence that, in the evident meaning of the canon, could effect that object, viz. the sentence of deposition. The sentence of suspension cannot have that effect without destroying the legitimate meaning and operation of the canon, as we have shown, by confounding the second with the third grade of penalty.

Again: the illegality of the sentence will appear from the necessary effect which it has upon the diocese. There is no special provision, either in the constitution or canons, made for a diocese whose bishop is suspended. It is not a *vacant* diocese, for the simple reason that no new bishop or assistant bishop can be elected to its episcopate. The episcopate is filled—though the sentence of the Court suspends its operation. What, then, is the result? Why, the bishop cannot act, nor can the Standing Committee act, as they would be empowered to do by the canons, if the diocese were vacant. Other bishops are expressly prohibited by the 4th Article of the Constitution from performing any episcopal act in a diocese which is not vacant.

Thus the Church itself, so far as respects its *episcopal* privileges, is suspended, is dead. This would be no great evil under a temporary suspension of a few months, or even a single year; but when it is prolonged for an indefinite period of years, perhaps ten or twenty, what becomes of the Church? The question now is, was the canon designed to have such an operation? Did the General Convention, when they framed the law, intend that a construction should be given to the penalty of "suspension" which would produce such a result, viz. nothing less than the *ruin* of the diocese? No confirmations, ordinations, consecrations, or other episcopal acts of discipline, &c., in execution of the canons, can take place, during the suspension—and this for the life time of the incumbent bishop! IS THIS THE LAW? The strong presumption is that it is not; that by suspension was meant a *limited* suspension. The fair presumption further is, that the Convention understood the nature and effect of the law which they passed. If it be said, nevertheless there stands the law, and be the consequences what they may, the Court had a right to inflict the punishment they did. This would be true indeed, if the law admitted of only one *necessary* construction, viz. *indefinite* suspension; *but* it clearly will admit of another, viz. *definite* suspension. Now, while the former leads to the most absurd, disastrous, and ruinous consequences to an unoffending party—the Church—the latter exactly meets the nature of the case. Which, then, is the *legal* and correct construction? Or if we even grant, for the sake of the argument, that the construction which the Court gave to the law, in their sentence of indefinite suspension, was the correct one, then we say the canon itself is clearly unconstitutional and void. For, a diocese has inherent, inalienable rights, *under the constitution;* and where does the General Convention, in passing the canon in question, (*as the Court understood it,*) derive its authority to strip a diocese of these rights, depriving its members of episcopal privileges, not for a short time only, which would be attended with no serious inconvenience, but indefinitely, thus, in effect, disfranchising or excommunicating the Diocese? For instance, the constitution expressly guarantees to every diocese the right of a full representation in the General Convention—but what becomes of this right in the case of the Diocese of New York at the next General Convention, if the sentence of the Court continues in force? So of all the acts in the diocese which require the agency of the *episcopate.* It is not a suspension, but a total deprivation. Not only is Bishop Onderdonk an aggrieved party under this illegal sentence, but the diocese itself is even more hardly dealt with—is absolutely stripped of its most essential and important rights as a branch of the Episcopal Church. And what is particularly worthy of notice in this connection, the diocese is an unoffending party! Our opinion, then is, that not Bishop Onderdonk, but the diocese [in Convention] should protest against this illegal sentence as being unconstitutional and in plain contrariety to the canon. If, indeed, the canon would admit of no other construction than that which the Court gave to it, then the fault is in the canon and in the General Convention who passed it; *but,* it will admit of another and far more reasonable construction; one which does not lay the diocese under the ban of proscription an indefinite period of years, but which preserves its just rights. This, therefore, is the constitutional construction. The present sentence is necessarily void; for the diocese cannot possibly abide by it. It is a question of life or death with the diocese.

As to seeking a remedy for the evils of the sentence in the *resignation* of Bishop Onderdonk, what right had the Court to look to this? This is to give to a bishop who is under sentence of the law an absolute and irresponsible power either to save or ruin the Church! What could be more absurd! Suppose he should refuse to resign, which he has an unquestionable right to do, what then become of the *presumptions* and vain *hopes* of the Court? What becomes of the diocese?

The present writer believes the bishop *cannot,* with self-respect and consistency, resign. Neither can he, if he regards his own rights as a man and a Christian bishop. He pleaded not guilty *before* the trial, and *after* the trial came into open Court and solemnly averred his innocence of any criminal motive or intent in any of those things with which he was charged. Can he now resign, and, in effect, give to the Court and the world a COGNOVIT—concurring in a sentence which, up to this point, both he and six of his colleagues have resisted as unrighteous? This would be inconsistent, and have the appearance, at least, of an acknowledgment of his guilt and the justice of the sentence.

Again: the Bishop of New York has personal rights; vital and inalienable rights, like all other men—rights as a bishop. And now let us apply the golden rule of the gospel to this aspect of the case—to do unto others as we would they should do unto us. Is it reasonable to ask or expect him to yield up what remains to him of his just rights? Not only to endorse, but even *to go beyond* the sentence of the Court? If it be said that his duty to the diocese, resulting from his present position, demands this at his hands, then we ask who placed him in this relative position to his diocese? The Court. Let the Court answer for it. They have thrown the whole responsibility upon him. What is this but to apply to their victim the *popish* instrument of *torture* to extract a self-condemnation and a self-inflicted punishment, hoping that his love for his diocese would cause him to destroy himself? Is this according to law and equity—to the religion of Jesus Christ? We say let the Bishop of New York mildly but firmly maintain his rights (and in them the rights of the Church) and be sustained in them by every friend of law and order. To the *letter* of the law (which killeth) his accusers and enemies have brought him; to the letter of the law let them now stand, and not sue for relief at the hands of him whom they have condemned. The law of self-preservation is one of the first in nature and in grace. The bishop has a peculiarly strong claim to its benefit in view of his many enemies. The diocese must seek relief for itself in his restoration, not in his destruction, over and above the sentence itself. This would be too palpably unjust. Finally, the case is under the law as it NOW stands. No future laws or action of the General Convention can retrospectively reach this particular case, without resort to the *expost facto* principle, which is forbidden in the State, and would not be tolerated in the Church. The very operation of the *sentence* will demonstrate its unconstitutionality; and the evil will work out its own remedy. The diocese, sooner or later, must assert its rights, and the bishop must be restored by the setting aside of the absurd and illegal sentence. WESTERN NEW YORK.

For the Churchman.

Mr. Editor,—It appears to be thought, in some quarters, that the verdict of the late Ecclesiastical Court is conclusive as to the guilt of the accused. That the decision must not only receive external obedience, until the sentence is removed by the proper authority, but that it must also be regarded as settling, beyond a peradventure, the *fact* of the guilt of the accused. The intimation, therefore, thrown out by some of the papers, that public opinion on this latter point ought to be suspended until the report of the proceedings is published, is met by the questions, "Why, when a Court of competent authority and jurisdiction has given its decision, should the seals be opened, and the matter referred to the judgment of private individuals for *their* opinion upon the merits of the case? Why should not men's opinions be conformed to the decision of the Court, as binding and conclusive in the premises, without question or inquiry?"

These questions are easily answered by another. *Why* did *the Court* order the proceedings to be published to the world? Was it to gratify the idle curiosity of the multitude? Was it done as a matter of traffic, having in view mere worldly profit? Whatever may have been the *object* of the Court, there is no doubt that by their course they *have* referrred the matter to the tribunal of public opinion; and the question, "What has public opinion to do with the matter?" comes with ill grace from those who set up for this tribunal a title to infallibility. Whether the principle of the thing, as a general rule, is right or wrong, is not now the question. The question is simply this, Have the public a right to pass an opinion upon a matter which has been voluntarily referred to them?

Of what *material* was the Court composed, is also a proper subject of inquiry, and its investigation vitally important to the rights and best interests of every individual over whom its jurisdiction extends. If the position be once taken, that the mere form of judicial organization works an entire change in men's minds, sets them above the influence of prejudice and passion, and frees them from those infirmities by which human nature in its best estate is so beset, and which so often unconsciously sway the judgment and mislead the reason, then are we, indeed, fallen upon evil times. To this pass, however, we have not yet come; and if men will take their seats upon the bench, to sit in judgment upon a brother, they must submit to have their title somewhat strictly scrutinized.

Enough has already appeared in your columns to show, beyond a doubt, that *three* of the members ought never to have come within the court-room in the character of judges. I refer to Bishops Chase, McIlvaine, and Hopkins. The same is true of the Assistant Bishop of Virginia. Our statute law, to guard the rights of citizens, has enacted that a judge shall be disqualified who has a *partner* practising in the Court of which he is a judge. This is a wholesome rule, enforced by human legislation, that the stream of justice may be unpolluted, and the rights of the citizen be preserved. If the purity of human Courts is so strictly guarded, with what jealousy ought that of the High Judiciary of the Church to be raised above suspicion? If such pains are taken to keep unspotted the ermine of the temporal judge, how scrupulous should be the care to preserve unsullied the lawn of the ecclesiastical judge? If this principle is binding upon secular Courts, from whose decisions the citizen can appeal, and whose judgments may be reversed, how much more strongly does justice demand its adoption in our Ecclesiastical Court, from which there is no appeal provided by the canon?

The Assistant Bishop of Virginia, whose *partner was practising in the Court on behalf of the prosecution,* was disqualified by our statute law from a seat upon the bench; and, surely, reason will tell us, that this statute law is but the echo of that justice whose throne is in the bosom of the Almighty. JUSTICE.

For the Churchman.

Tracts for the Seasons.

NO. II.

"*When He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me. In burnt offerings, and sacrifices for sin, Thou hast had no pleasure. Then said I, Lo I come, (in the volume of the book it is written of Me,) to do Thy will, O God. Above, when He said, Sacrifice and offering and burnt offerings and offering for sin, Thou wouldest not, neither hadst pleasure therein; (which are offered by the law;) then said He, Lo I come to do Thy will, O God. He taketh away the first, that He may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.*"

This portion of the tenth chapter of St. Paul's epistle to the Hebrews, affords matter of deeply interesting reflection, especially adapted to the present season of the Church.

Acknowledgment of man's need of atonement, like that of the existence of the Deity, is proved by universal history to have always existed among all men; the exceptions being too insignificant to be admitted otherwise than as proving the rule. It is, therefore, a clear point in that religion which has the assent of reason and of nature. It has, indeed, been abused in the most revolting manner. But so has the belief of the existence of God, as illustrated in the various forms which idolatry and superstition have assumed. But abuse is no valid argument against the thing abused.

The universal notion of the necessity of atonement has led indeed to a *vast variety of observances* connected with its practical application. *The principle of animal sacrifice,* however, has nearly, if not quite, a suffrage in its favor of equal extent with that of atonement itself. True: this principle has been awfully degraded and abused in practice. Still, with little exception, *all men, every where,* have given to it that seal of adoption, which, because of this universality, must be regarded as *the suffrage in its favor of the voice of nature and of reason*—no matter how debased and perverted—but still *nature and reason;* for all history shows that the *principle* has been adopted and cherished by the highest and most refined, as well as the lowest and coarsest intellects. There *must,* therefore, be something in the idea of animal sacrifice, that is the sacrifice of a living being, congenial with the natural and reasonable apprehensions of man in his present state, and therefore with the true religion of reason and of nature. For where are we to look for such a religion if not in the *actual workings* of the *common sense of mankind?*

But how is this? How could the idea of the offering of *a brute* in sacrifice, as an atonement for *man's* sins, ever enter into the human mind?

It does not follow that because a principle is readily and universally *embraced* by man's reason, it could therefore have been *discovered* by it. The *reasonableness* of a point may be made clearly manifest, although the *first knowledge* of it may have been extraneously derived. A *principle* may be clearly reasonable, although many modes of *acting it out,* are clearly the reverse. An action, or system of action, may appear perfectly reasonable, *when the right account and true nature of it,* are taught; but far otherwise without this teaching. Duly proven *authoritative appointment* may, of itself, make that obviously right and reasonable, which, without such appointment, could never be so regarded.

These remarks apply to the present subject. In perfect consistency with what has been before said, it may, as it should, be granted, that the idea of sacrificing a beast for the sins of man could never have originated in human invention. The Bible gives the only reasonable solution of the difficulty. The following is its account:—

Man was created perfect. The intelligence with which he was endowed was at once to govern, and be governed by, his moral agency. The continuance of his happiness was promised as the reward of preserving his innocence. Death was threatened if this should be lost. It was lost. The nature which—were our first parents spared—they must transmit to their posterity, because corrupt, inclined to evil, and too weak to resist the propensities thence arising. Divine goodness was willing to appear under the lovely form of mercy. This, however, could not, of course, be founded on the sacrifice of justice, and therefore of the divine perfections. Justice, then, must first be satisfied. But who shall make the satisfaction? It was demanded by that first sin—in itself awfully presumptuous, ungrateful, and inexcusable; and by the tremendous consequences of that sin—the subversion of the pure and perfect order which God had established in the world, the triumph of His infernal enemy, and the transmission of a nature so depraved and corrupt as to expose God's law to perpetual contempt and violation, and fill the domain of the arch rebel against Heaven's order with eternal monuments of his success. Who can render this satisfaction? Not one of the innumerable orders of created beings dare attempt the work. THE SECOND PERSON IN THE GOD-HEAD graciously offers Himself. He undertakes to assume the human nature, and in that to suffer for man. Being Man, He *can* thus suffer. Being God, He has no fault of His own for which to answer; and therefore His sufferings will be perfectly voluntary and meritorious. His divinity, also, will sustain His humanity under the *utmost severity* with which retributive justice may visit on Him the sins of those in whose stead He places Himself.

Thus a perfect atonement is devised, and man is spared. He is again placed in a probationary state, and has renewed to him the promise of eternal reward.

When, in the divine counsels, it is judged most fit, the Redeemer will undergo His proffered sufferings and death. Meanwhile, a sense of their need of atonement is to be preserved among men, their hopes in the accomplishment of it kept alive, their faith in its efficacy exercised, and an appropriate appointed means of its blessings offered to their use, by the institution of animal sacrifices. To remind them of the punishment their offences deserve, which will be laid on their innocent Redeemer, they will see these animals, incapable of crime, suffering and dying. To keep in view the inscrutable divine determination that without the shedding of blood there is no remission of sins, they are to witness the constant shedding of *their* blood upon the altar. In this symbol, in anticipation and prefiguration of *the great determined atonement,* they are to have provided for them a required exercise of faith, and an act of holy obedience, which, rendered in the true spirit of devotion, is a divinely appointed means and pledge of the grace and mercy promised through the Messiah's atonement.

Thus animal sacrifice was instituted, not as possessing any atoning efficacy, but merely as a symbol and memento of God's great plan of mercy; and a means and pledge—not for any inherent merit or efficacy, but solely as appointed by His sovereign will, and accepted and blessed through the merits of the sacrifice thus foreshadowed—of His pardon, grace, and favor. Man's natural sense of the need of propitiation preserved the custom, and rendered it universal; although his ignorance or neglect of divine teaching respecting its true nature, value, and efficacy, often occasioned an oversight or perversion of that teaching. Hence the corrupt and idolatrous abuses of a principle and practice of divine origin, and holy and edifying intent.

It may be remarked, in passing, that as animal sacrifice *could never have originated in man's invention,* its existence is a clear proof of there having been *a special revelation of the divine will.* The subject matter of that revelation, on this and other points, was *abused and perverted by man,* but could never have been *invented by him.*

The Bible is replete with warnings against a wrong estimate of animal sacrifice, and clearly points out its insufficiency in itself, and its reference to the ONE ATONEMENT OF THE MESSIAH, as what alone gave it any value, and rendered it at all acceptable and efficacious.

When the fulness of time came for effecting the great purpose of redemption, the Eternal Son, having taken the human into union with the divine nature, came into the world. To Him, on this occasion of infinite moment to the human race, the apostle ascribes the words of the prophetic Psalmist, quoted at the head of this tract, "Sacrifice and offering Thou wouldest not"—all the sacrificial observances of the law are, of themselves, of no account in Thy sight; "but a body hast Thou prepared Me"—Thy gracious design in fulfilling that of which those observances were types and symbols, is now to be answered in the body, which, as Man, I assume agreeably to Thy determinate counsel for the redemption of mankind. "In burnt offerings, and sacrifices for sin, Thou hast had no pleasure"—They had nothing pleasing in themselves, and were so often abused and perverted by man's wilful folly, as to be abomination in Thy sight. "Then said I, Lo I come"—I, from whom alone those burnt offerings and sacrifices derived all their value. "In the volume of the book it is written of Me"—the sure word of prophecy has set forth this my errand—"to do Thy will, O God"—that will which, having in view the redemption of the world, has heretofore been but promised and shadowed forth, but is now *done;* because that which alone is equal to the accomplishment of it, is the object for which I come.

Here we have expressed the insufficiency of former sacrifices as atonement for sin, and Christ's gracious advent to offer a better, and *the only true atoning* sacrifice. For this He comes to fulfil the series of prophecy which "is written in *the Volume of The Book,*" that inspired volume which announces Him as One who should pour out His soul unto death, and make reconciliation for transgressors; whose life should be made an offering for sin; who should be wounded for our sins, and bruised for our iniquities; on whom the Lord should lay the iniquities of us all; who should be cut off, but not for Himself; and in consequence of the perfection of His atonement, and its being rendered *once for all,* should cause the sacrifice and oblation to cease. Thus He comes to do that will of God in which mercy is blended with justice, and which designs the spiritual and eternal good of our fallen race.

"By the which will we are sanctified, through the offering of the body of Jesus Christ once for all"—not often, as were the bodies of beasts, in those sacrifices which were only types, and would "never take away sin," and therefore did "not" cease "to be offered;" but "*once for all,*" inasmuch as that *one offering* was a propitiation for the sins of the whole world.

Thus "He taketh away the first"—utterly disannulleth, as now of no further use, seeing the end to which they aimed has come, the sacrifices "which" were "offered by the law, that He may establish the second"—the great "offering of" His own "body, once for all."

"By the which will we are sanctified." This effect of the will of God in our redemption is of two fold import. It is true of all who, thus redeemed, are brought, by His appointed sacramental rite of baptism, into the membership of His Church, and thus into covenant with Him. They are thereby sanctified, that is dedicated or made holy unto Christ, by outward consecration to Him, in order to their sanctification, in His own required way, by the influences of His Spirit, in the devotion of their hearts and lives to the true faith and piety of the Gospel. It is the teaching of God's word, that all who have been made Christ's disciples by baptism, have thereby put on Christ, and been thus sanctified, or set apart and devoted, as His soldiers and servants. This lays them under the most solemn obligation to be also consecrated to Him by the purity of their faith, and the piety and spirituality of their lives. Otherwise their outward sanctification will but increase their condemnation, as it will involve them in the dreadful guilt of sacrilege—of withholding from the Lord, and turning to His dishonor,—the souls and bodies which have been solemnly consecrated to Him. B. T. O.

For the Churchman.

"BISHOP *Smith* asked leave to introduce a *projet* of Canons for the uniform trial of Bishops and other Clergy, as also of the Laity; which was read."—*Journal of General Convention of* 1844—p. 123. N. E.

From the Gospel Messenger.

REV. AND DEAR SIR,—Will you do me the favor to publish the fact, that the use of my name in a "Memorial to the House of Bishops," during the late General Convention, was entirely unauthorized by me. Indeed, the "narrative of the Rev. Paul Trapier" gave me the first information I ever had that such a memorial was presented to the Bishops; and yet the individuals who signed that memorial were with me daily, as members of the Convention.

I make no comments in relation to such infamous conduct on the part of men who profess and call themselves Christians, and "par excellence" the PIOUS of the Church. Truly yours, &c.,

To the Rev. Dr. RUDD. JAMES A. BOLLES.

Bishop McCoskry, of the Protestant Episcopal Church, has been elected chaplain of the Michigan Senate.—*Com. Adv.*

The Churchman.

New York: Saturday, February 1, 1845.

☞ **The Churchman, Volume XV.**—The fifteenth volume of the Churchman will commence on the 9th of March next. All who are three years in arrears will be discontinued for *non-payment.*

GRATIS PAPERS.—Many who have received the Churchman *gratis* heretofore, will be discontinued. The same number of gratis copies will be issued, but will be sent to other individuals.

THE PROCEEDINGS OF THE COURT, *convened under the third Canon of* 1844, *in the City of New York, on Tuesday Dec.* 10, 1844, *for the Trial of the Right Rev.* BENJAMIN T. ONDERDONK, D. D., *Bishop of New York, on a Presentment made by the Bishops of Virginia, Tennessee and Georgia. By Authority of the Court.* New York: D. Appleton & Co., 200 Broadway. Philadelphia: Geo. S. Appleton, 148 Chestnut st. Cincinnati: H. W. Derby & Co., 113 Main street. For sale by all the Booksellers and Periodical Agents. 1845.

The importance which is attached to our Church, and to the theological questions which divide it; the eminence of the accused; the nature of the charges; the character of the Court and the witnesses; and the peculiar, life-like interest always felt in a trial, will probably secure for the "Proceedings of the Court," now published by Messrs. Appleton, a larger number of readers than have been found for any work which has for a long time issued from the press. It has been looked for with unusual avidity, and will no doubt be universally read. It will be read by many of the Bishop's friends with a strong prepossession in his favor; it will be read by his enemies with a strong prejudice against him; it will be read by hundreds of candid and impartial men with minds as nearly unbiassed as human infirmity will allow, and with an honest desire, for the sake of justice and the Church's good, to arrive at the truth; and it will be read by thousands and tens of thousands who care little either for the man or the Church, but who are willing to have and express an opinion on a topic of popular interest. By some of each of these classes reviews of the record of the trial will be written, and many of these reviews will be sought for with nearly as much eagerness as the record itself; and after men shall have thought and read and talked and written until they have exhausted the subject and exhausted themselves, there will probably be one prevailing opinion, the result of all the collisions, which will be claimed as the verdict of the Public.

Now, in the midst of these collisions, and the warm feelings which they will inevitably excite, there is one person who, from the time the Court arose, has purposed, and who still adheres to his purpose, (though ready at any moment to change it should he see reason to do so) not to read a page of the record; and as the relation of that person to many who will read the proceedings of the Court with an intense interest, may make them not unwilling to know his reasons for this course, he begs leave respectfully to state them.

1. As respects our private relations; the guilt or innocence of Bishop Onderdonk, touching the charges brought against him, is a question which we have not yet begun to entertain, and of course have no motive to investigate. We have no expectation, no wish, that our views on this subject should be adopted by others; since the grounds of them are, in a great measure, personal, and such as those who are differently situated cannot adopt, and, under present circumstances, ought not if they could, for the government of their own conduct. We have known Bishop Onderdonk from our childhood, that is to say for nearly thirty years; for twenty years we have known him intimately, and for the last ten years we have been in the habit of meeting him in the unrestrained freedom of private and official intercourse. We have seen him in various companies, in the freedom of the social circle, and in the privacy of his study, and have had ample opportunities to see and know, as far as mortal man can see and know, the inmost workings of his mind and the true character of his life. In all this time we have never known him utter an unchaste word or insinuate an unchaste thought. His whole conversation, so far as it has ever digressed from the arduous and absorbing duties of his station, has been of a tenor diametrically opposite, and such as is eminently worthy of a Christian Bishop. Our confidence, therefore, in the purity of Bishop Onderdonk's character is founded on an intimate knowledge of his life; and to surrender it on such testimony as has been produced against him would have been twenty years ago an act of gross injustice; but to doubt his chastity on the same testimony, now, and for the first time, when declining years and the mature development of the moral and intellectual powers have surrounded that virtue with additional safeguards, and such as are ordinarily deemed sufficient to invest its possessor with the mantle of unsuspected purity, would be to add to the sin of injustice the contemptible weakness of credulity.

Besides; we know Bishop Onderdonk to be a remarkably frank, unsuspicious, kind-hearted man; a man constantly absorbed in official duties and caring, so far as our observation has extended, no more for the beauty of women than for the light of the moon; in short, just the man whose unsuspecting purity and kindness of heart would expose him to misconstruction from suspicious, light-minded and evil-minded persons. Let due allowance, then, be made for the exaggerations into which young women of excitable imaginations may be betrayed, and much that remains may be explained to *our* satisfaction, on an hypothesis diametrically opposite to that which his presenters and a portion of his judges, have thought proper to adopt.

We say much that remains; for some things are alleged in the presentment which cannot be so explained. But on what testimony do these allegations rest? Each allegation rests on the testimony of one woman. Now those who are strangers to Bishop Onderdonk, and who do not believe that his consecration vows entitle his word to more respect than that of any other one person, may properly enough go into the examination of such testimony. But for us who know the man, and would almost as soon think of doubting our own existence as his veracity, and who moreover are Popish enough to believe that the word of a Christian Bishop is enough to countervail the word of any one woman, it is quite sufficient to have the declaration of Bishop Onderdonk that the allegation of any and every fact which, by fair or necessary implication, involves an impure motive, is FALSE.

And if we turn from the witnesses to the charges which they are expected to prove, what do we find? Some six or eight acts, alleged to have occured several years ago, at too distant intervals, if true, to prove a habit, neither criminal (using the word in its strict sense) in themselves, nor preceded or followed by other acts of a criminal nature, nor accompanied by words of a seductive tendency, but wholly insulated and alleged to have been perpetrated in broad day and in the presence of witnesses, in the presence of the rightful guardians of the women alleged to have been insulted, without fear and without concealment. Now they who do not know Bishop Onderdonk may properly (if they please) investigate the truth of allegations which, if true, prove him to have perpetrated the most motiveless and inconsistent follies; but we who know him have a shorter method of settling the question to our own satisfaction.

2. It may be said that the division of the Court, and the discussions that are like to grow out of it, make it incumbent on us as a journalist to acquaint ourselves with the details of the trial, and the reasons which have been assigned by the judges for their respective votes of acquittal or conviction.

To this we answer that taking into view the nature, the number, the remoteness of the charges, the amount and quality of the testimony on which they profess to be sustained, and the weight reasonably due to the word of a man who has denied their truth under the most solemn oaths which the Church can impose, we are, and from the first have been, deliberately of the opinion that the presentment ought not to have been entertained, but ought to have been promptly dismissed by the Court. To others this opinion may seem extravagant, and they of course will not be governed by it; but we are bound to act according to our own convictions; and one consequence of our opinion is to make us indifferent to the process by which either the majority or minority of the Court have arrived at their respective results; and another is to make us regard those results as the badges of party. For why should we be concerned about the steps by which men get to the end of a work of which we are firmly convinced that they ought not to have made a beginning? And if we believe that there was no sufficient ground on the face of the presentment for going on with the trial, it is but a natural inference that the conduct and termination of the trial have rested on other grounds than the requirements of justice. Now we have no objections to theological controversies, as far as they are necessary, but we have a strong repugnance to the agitation of them on any other than theological grounds. Those who do not think that the Low Church party have made the trial of Bishop Onderdonk a cover for the accomplishment of party ends, may not only think it a duty to read the trial themselves, but may also think that we give a very uncharitable reason for not reading it. Of this we do not complain; all we ask is the privilege of holding our opinions and acting conformably to them.

3. As respects our duty as Churchmen to the Bishop. Even if we had doubts, as we have not, of the innocence of the Bishop, we should feel under no obligation and have no inducement to read the record of the trial in order to determine our duty on this head. And we now deliberately repeat what we have before deliberately said, that as respects our duty as Churchmen the question of the guilt or innocence of Bishop Onderdonk is to us one of profound indifference. Suppose him to be guilty as the majority of the Court have adjudged him to be; is he not still the Bishop of the Diocese? Bishop by the sentence of that very Court which has adjudged him guilty? The greater the deference which is claimed for the Court, the greater our obligation to adhere to a Bishop whom it was in their power to depose, but whom in their wisdom and goodness they have allowed to retain his office and jurisdiction. Suppose him to be guilty as the majority of the Court have adjudged; and what then, we would ask, is the object of the sentence of suspension? Was it imposed for vengeance or for mercy? for destruction or for edification? For the honor of the Court we are bound to suppose that the sentence was pronounced for the ends of mercy and edification; and therefore the greater our deference for the Court, the more are we bound to assist in carrying out the sentence agreeably to these ends. Nor is the matter altered if we suppose the Bishop to be innocent; for the punishment *is* inflicted, and must be suffered (while suffered) agreeably to the Christian spirit of the parental authority which has inflicted it. On either hypothesis, therefore, our duty to the Bishop is the same; viz. to sympathize with him and sustain him in those works of penitence and humiliation to which he has been sentenced. To pursue an opposite course, to be disaffected towards him, to desert him, to discourage him, to make his suspension more uncomfortable than necessity requires, and to harbor even a wish to separate him from his Diocese, would be to aggravate his sentence: and to suppose that we should be thus helping to carry out the sentence of the Court in the spirit in which even its deposing minority would desire, is to impute to that minority a degree of barbarity of which we in our hearts believe them incapable. Be the Bishop then guilty or be he innocent, we are to remember that he is still our Bishop; our Bishop by the authority of the very Court which has sentenced him; and that we are therefore bound to show him all the love, respect and reverence (we repeat our former language on purpose) which are due to one who has "*received* the Holy Ghost for the office and work of a Bishop in the Church of God," and who retains this gift of the Holy Ghost by the authority of the very Court which has suspended him.

In any point of view, then, in which we can place the matter, we see no obligation on us to read the record of the trial; and as the reading is of a kind which is not peculiarly to our taste, we shall not, as at present advised, trouble ourselves to look into its pages. But while we lay down this course for ourselves, we have no wish to recommend it to others who are differently situated. From the first we have been averse to the trial being private, and now that its proceedings are published, we wish them to be read from one end of the country to the other. For we believe that the whole affair, from beginning to end, reflects discredit on those who have been chiefly instrumental in its accomplishment, and that its effect has been to subject the Bishop of this Diocese to a severity of punishment which he does not deserve, and to an amount of obloquy for which *he* is as little responsible; and we wish the merits of the case to be fairly understood in order that those who are really responsible for the evils which we are suffering, the dissentions and scandal which are brought on the Church, may receive their due reward; and that the innocent may receive, what next to the approbation of his conscience and his God, must now be his chief consolation, the sympathy of just, honest and generous minds.

P. S. The above remarks are not intended to cover the presentment which we have seen; nor the Bishop's Statement, which, though published (by an arrangement of the booksellers) under the same cover with the record of the trial, has peculiar claims on the attention of those—if such there be—who, like ourselves, have no desire to peruse the Trial.

Errata.—Writing last week from memory, and without access to the Canons, we were led into a mistake in regard to the Canon of 1841, giving to a Bishop the right to choose his judges from a number previously nominated. The mistake, however, does not in the least affect the bearing of the query in which it occurred in relation to the merits of the present Canon.

There was a typographical error in the notice of Dr. Pise's book. For "introduces us to the 'first nine,' which, when read in connexion with our author," &c., read "introduces us to the 'first nine,' which ennead in connexion with our author," &c.

The Calumnious Ear.—One effect of the opposition to Church principles has been to make men inquisitorial into the opinions and privacy of those who are not Churchmen after their own stamp, and to incline them to hear and to propagate injurious reports concerning them. And one effect of the late trial (a very natural one considering the unprecedented nature of the charges) has been to sharpen the ear, the tongue, the invention and the memory, on all matters having any affinity with it. The sermon on our first page was intended as a caution to good men against giving even a passive countenance to this system of espionage and detraction, and it is now published for the same reason that it was preached.

The importance which attaches itself to late proceedings in England, seems to demand a summary at least of the news by the *Cambria*. That Mr. Ward had been summoned by the Hebdomadal Board, and asked whether he avowed himself the author of a work entitled, "Ideal of a Christian Church," &c., and that he had taken time to consider what answer to give, is probably already known to our readers. We go on then with the substance of more recent proceedings. On the 3d Dec. Mr. Ward answered the Board, that he declined answering any questions unless informed what line of proceedings against him was to be followed in consequence. The Board met again on the 13th, and their action on Mr. Ward's case is as follows:—

"That whereas it is notoriously reputed and believed throughout this University that a book entitled "The Ideal of a Christian Church Considered," has recently been published in Oxford by the Rev. George William Ward, M. A., in which book are contained the following passages: [Here follow several extracts from the work, the meaning of which is that the Articles and Liturgy are contradictory; that the former are not Anti-Roman, and that they may be signed in a non-natural sense.]

"And whereas the said William George Ward, before the publication of the said book, was admitted to the respective degrees of B. A. and M. A. of this University, on the faith of the following declaration, which declaration was made and subscribed by him before and in order to his being admitted to each of the said degrees; that is to say: 'I allow the Book of Articles of Religion agreed upon by the archbishops and bishops of both provinces, and the whole clergy in the convocation holden at London in the year of our Lord God 1562; and I acknowledge all and every the Articles therein contained, being in number thirty-nine, besides the ratification, to be agreeable to the word of God.'

"And whereas the said passages of the said book appear to be inconsistent with the said Articles and with the said declaration, and with the good faith of him, the said William George Ward, in making and subscribing the same:—

In a Convocation to be holden on Thursday, the 13th day of February next, at one o'clock, the foregoing passages from the said book will be read, and the following proposition will be submitted to the house:—

"That the passages now read from the book entitled *The Ideal of a Christian Church Considered* are utterly inconsistent with the Articles of Religion of the Church of England, and with the declaration in respect of those articles made and submitted by William George Ward previously and in order to his being admitted to the degrees of B. A. and M. A. respectively, and with the good faith of him, the said William George Ward, in respect of such declaration and subscription."

Before the question "Placetne," &c. is put, the Vice-Chancellor will give Mr. Ward an opportunity of answering to the charge of having published such passages so inconsistent as aforesaid. If this proposition is affirmed, the following proposition will be submitted to the house:—

"That the said William George Ward has disentitled himself to the rights and privileges conveyed by the said degrees, and is hereby degraded from the said degrees of B. A. and M. A. respectively."

Before the question "Placetne," &c. is put, the Vice-Chancellor will give Mr. Ward an opportunity of stating any grounds he may have for showing that he should not be degraded.

The Board also determined to submit to the same Convocation an altered form of statute by which all who sign the Articles are liable to be required first to make a declaration of taking them both in the sense in which they were originally published, and in that in which they are now proposed by the University as "a sure and undoubted sign of my opinions," and such requisition to be at the discretion of the Vice Chancellor. The next day Mr. Ward addressed the following letter to the Vice Chancellor:

"Balliol College, Dec. 14, 1844.

"Mr. Vice Chancellor,—I consider it due, both to you and to myself, that I should here place on record my reasons for declining (as, under advice, I did) to answer the questions which you lately put to me; and if I speak with great plainness on the subject, (as my position seems to require,) I trust you will not consider me as deficient in sincere personal respect for yourself, or in a desire to show all becoming deference to the office which you fill. I should not have taken the course I did on Tuesday, Dec. 3, but for the interpretation placed upon an important statute of the University in the recent case of Dr. Pusey. It was held in that case by the Vice Chancellor, with the concurrence, as I presume, of those who assisted him, that in an academical proceeding against a preacher accused of unsound doctrine, it was not necessary or convenient to follow the ordinary forms of justice, and particularly that the person accused was not entitled to be heard before his judges in his own defence. Assuming, as I was bound to assume, that those who adopted such a course of proceeding believed themselves to be justified in doing so, I could not look upon it as improbable that a similar course might be adopted in my own case also. I had, however, one security against it, which was this—that no such proceeding could possibly be taken without a preliminary establishment of the fact of authorship, which (in Dr. Pusey's case) was admitted; and, without my voluntary admission, this obstacle to such a course of proceeding could not be removed, since evidence taken in my absence would be equivalent to no evidence at all.

"The question then arose, in regard to the challenge which, in my work, I had so confidently thrown out to those who might think my positions open to authoritative censure—whether I were bound by that challenge to relinquish this security for the fairness and regularity of the proceedings which might be taken against me, and to facilitate, by preliminary admissions, any and every mode of action by which it might be thought practicable to procure my condemnation? Or was I not rather bound (by the responsibility, which I had taken upon myself, of vindicating the liberty of those who subscribe to our formularies to hold the positions I had advanced) to reserve all such admissions till another stage? to wait until it should be apparent that I should be allowed the right of self-defence, and that the appeal would be made to law and justice, responsibly administered, and not to a supposed summary, secret, and irresponsible power? I differed most conscientiously (and my advisers authorized me to differ) from every interpretation of the statutes which supposed such an authority as this to exist in the University, at all events, as against any who had attained the degree of M. A. I believed that it was the duty of every member of the University to protest against and oppose the assumption of it; certainly I could not conceive myself to be bound to invite or assist its interposition in my own case, or in that of any other man. The action of such a power might have placed me personally in a situation of distress and difficulty, but it could not have advanced in the least degree the settlement of those questions which I had challenged my opponents to bring to a judicial issue. Its censures would have been, in my view (as in the view of my advisers) not less extrajudicial than those of any private individual. For these reasons I thought it proper to withhold a formal admission of the authorship of my work until I should be acquainted with the use intended to be made of that admission, and the whole course of proceeding which it might be purposed to adopt against me, using this technical advantage, as my safeguard against the adoption of a process which was not unprecedented, which I did not believe to be legitimate, and by which I should have been excluded from the right of self-defence.

"I now make the admission, because the intended mode of proceeding has now been disclosed, and it appears to be one which will at least give me the opportunity of defending myself before those who are to be my judges. I am not conceding that the proposed appeal to Convocation gives me the opportunity of obtaining that calm, deliberate, and dispassionate consideration of my arguments, to which, in strict equity, I am entitled; but still I am informed of the charge brought against me, and I have practically the power of pleading my cause before those who are to be my judges. And this course I intend at once to take. I am actively preparing a pamphlet, the object of which will be to enforce the position (which I most confidently believe to be unassailable) that my subscription to our formularies is as perfectly consistent with "good faith" as the subscription of any single member of our Church. And I am most anxious to join issue solely on the merits of the case. If Convocation has authority, by the constitution of the University, to deprive a Master of Arts of his degrees for entertaining the sentiments in my book, I desire to interpose no obstacle upon any question of form. Whereas, then, I apprehend that it is no less necessary for Convocation than for any legal tribunal to have before it some regular proofs of the facts upon which a penal measure against any member of the University is proposed to be founded, my purpose in writing this letter is to supply that proof. But, in so doing, of course I reserve to myself the right of taking, at the proper time, and in the proper place, all objections which may exist to the exercise of such an authority by Convocation.

"I avow myself, then, the author of the work entitled *The Ideal of a Christian Church Considered*; and I most fully take on myself the responsibility of the passages selected from that work for the judgment of Convocation, as expressing sentiments which had by no means been taken up hastily and at random, but which had long been entertained by me, and of which my conviction grows more firm and undoubting every day I live.

"I remain, Mr. Vice Chancellor, your faithful servant,
"W. G. Ward.

Nothing more can now be *done* till Convocation meets, but meanwhile there is abundant room for controversy and agitation. The periodicals accordingly are filled with this subject to the exclusion even of the *Rubrical Question*, and the drops already fallen betoken a copious shower of pamphlets. Opposition to the proposed test is made by the Christian Remembrancer, on the ground that the principle involved is diametrically opposed to that which has always been held in the Church. Mr. Gresley in an able pamphlet supports the same view. Mr. Churton has written a letter on the same side. The Times also is out in opposition to the test. On the other hand the English Review and the Record endeavor to defend it.

We give a few documents which may be of interest. First, a circular to the members of Convocation:

"Sir,—A measure is to be brought before Convocation in the course of the next term which closely concerns myself, as well as being, in my judgment, of the greatest public importance.

"I am preparing actively a pamphlet in my defence, and various arguments against the proposed measure will doubtless be submitted to your notice by others, who differ, perhaps even fundamentally, from myself in theological principles.

"Under these circumstances, I claim at your hands, as a matter of the *plainest and most imperative justice*, not to promise your vote, or form any definite judgment until you shall have had an opportunity of *carefully weighing* what may be said against the measure.

"I am, Sir, your faithful servant,
"W. G. Ward."

"Balliol College, Oxford, Dec. 13, 1844."

Next, the following heads of objections to the statute, which are circulating at Oxford:

New Form of Declaration which the proposed Statute will enable the Vice-Chancellor to impose.

"Ego A. B. Articulis Fidei et Religionis necnon tribus Articulis in Canone XXXVIo. comprehensis subscripturus, profiteor, fide mea data huic Universitati, me Articulis istis omnibus et singulis eo sensu subscripturum in quo eos ex animo credo et primitus editos esse, *et nunc mihi, ab Universitate propositos tanquam opinionum mearum certum ac indubitatum signum.*"

The attention of Members of Convocation is requested to the following considerations.

1. That the proposed Statute institutes a new religious Test in the University.

2. That a local Test, thus instituted, places the members of the University in a religious position different from that of all other members of the Church, and the whole body of the clergy.

3. That the imposing any new Test of doctrine beyond those which rest on the authority of the Church, is a serious innovation, and alters at once the Constitution of the University, and its relations to the Church.

4. That a great difference of opinion has always been permitted among those who subscribe the Articles, and that it is now proposed to introduce a new limit and restriction to that difference.

5. That the Test proposed, being itself liable to different interpretations, is likely to cause perplexity, and to operate as a snare to consciences.

6. That it is not right or safe to rest on the supposition that this Test will not be applied; since the obvious presumption, from its being proposed, is that it is meant to be used.

7. That a Test not applied to all, but liable to be imposed upon suspected individuals according to the will of the Vice-Chancellor for the time being, is an objectionable form of Test; likely to encourage a system of secret and underhand information, and to destroy mutual confidence and freedom of intercourse in the University.

Thirdly, a letter from Dr. Pusey:

My Dear ——, You ask me what I should do in case this new Test, to be proposed to Convocation, should pass. I would say at once, that others, not so immediately affected or intended by this test as I am, need not, I should think, make up their minds yet. I plainly have no choice; it is not meant that I should take it, nor can I. You will not mistake me; I sign the Articles as I ever have since I have known what Catholic Antiquity is (to which our Church guides us) in their "literal grammatical sense," determined, where it is ambiguous, by "the faith of the whole Church" (as good Bishop Ken says) "before East and West were divided." It is to me quite plain that in so doing I am following the guidance of our Church.

The proposed Test restrains that liberty which Archbishop Laud won for us. Hitherto High and Low Church have been comprised under the same Articles. And I have felt that in these sad confusions of our Church, things must so remain, until, by the mercy of Almighty God, we be brought more nearly into one mind. But as long as this is so, the Articles cannot be, (which the new test requires,) "certum atque indubitatum opinionum signum." How can they be any "certain and indubitable token of opinion" when they can be signed by myself and ——? This new Test requires that they should be: one then of the two parties who have hitherto signed them must be excluded. We know that those who framed the Test are opposed to such as myself. It is clear then *who* are henceforth excluded. The Test is indeed at once miserably vague and stringent; vague enough to tempt people to take it, too stringent in its conclusion to enable me to take it with a good conscience. Beginning and end do harmonize, if it be regarded as a revival of the Puritan "Anti Declaration" that the Articles should be interpreted according to "the consent of divines;" they do not in any other case. This shifting of ground would indeed (were not so much at stake) be somewhat curious; how those who speak so much of "fallible men" would require us now to be bound in the interpretation of the Articles by the private judgment of the Reformers, (it being assumed, for convenience sake, that Cranmer, Ridley, and Hooper, agreed among themselves,) instead of Archbishop Laud's broader and truer rule, "according to the analogy of the faith." It would indeed be well, if all who have urged on this test, could sign the 1st and 8th Articles, in the same sense as Cranmer and Jewell. Well, indeed, would it be for our Church, if all could sign the 27th in the same sense as all the Reformers, except perhaps Hooper. One could have wished that before this Test had been proposed to us, the board who accepted it and proposed it to us, had thought of ascertaining among themselves whether they themselves all took all and singular of the Articles in one and the same sense. And yet while they enjoy this latitude, how can the signature of the Articles be any certain and indubitable token of people's opinions?

However, this is matter for others; my concern is with myself. I have too much reason to know that my own signature of the Articles would not satisfy some of those from whom this test emanates, since, when a year and a half ago, I declared repeatedly (as I then stated) that I accepted and would subscribe *ex animo*, every statement of our Formularies on the solemn subject upon which I preached, that offer was rejected; and this on the very ground (I subsequently learnt) that they did not trust my interpretation. When, then, they require that the signature should be "certum atque indubitatum opinionum mearum signum," it is plain that they mean something more than what I offered, and they refused to accept.

The Articles I now sign in the way in which from Archbishop Laud's time they have been proposed by *the Church*; this Test I should have to receive not from the Church, but from *the University*, in the sense in which it is proposed to me by them. Could I then ever so much satisfy myself that I could take the Test according to any general meaning of the words, I must know from past experience that I could not take it in the sense in which it was proposed to me. I could not then take it without a feeling of dishonesty.

You will imagine that I feel the responsibility of making such a declaration, knowing, as I must, that in case, in the present state of excitement, the statute should pass, younger men, whom it might involve in various difficulties, might be influenced by my example. I know, too, of course, that some will be the more anxious to press the Test, in hopes that my refusal to take it may end in my removal from this place. Whether it would or no I know not. But, whatever be the result, it seems to me the straight forward course. It is best, in cases of great moment, that people should know the effect of what they are doing.

I am ashamed to write so much about myself, but I cannot explain myself in few words. What is my case would, probably, be that of others. It has often been painful to witness the apparent want of seriousness in people, when things far more serious than office, or home, or even one's allotted duties in God's vineyard, have been at stake. But people can feel more readily what it is to lose office and home, and the associations of the greater part of life. It will be a great gain, if what is done is done with deep earnestness. For myself, I cheerfully commit all things into His hands, Who ordereth all things well, and from Whom I deserve nothing.

Ever yours, affectionately. E. B. Pusey.

Christ Church, Advent, Ember Week, 1844.—Tuesday.

Lastly, Mr. Churton's letter above mentioned:—

Sir,—In your paper of to-day, you call attention to an admirable sermon by Dr. Hook, and his preface, in which he makes some remarks, in the spirit of which I entirely concur, on the wrong-headed publication of the unfortunate Mr. Ward. Nothing in the shape of fair argument is too strong to use in condemnation of the offensive portions of his book.

It is, however, an entirely different question, whether, guided by former precedents, and acting with that calm deliberation which may be expected from that learned body, the University of Oxford will think proper to sanction the sentence of degradation proposed against a man whose writings have given such just offence. Many members of the University, who thoroughly disapproved of Dr. Hampden's writings ten years ago, declined voting with the majority, by whose sentence he was disqualified from certain duties of trust connected with his office. The rule holds in all these cases, *Punitis ingeniis, gliscit auctoritas*; and I foresee, that if Mr. Ward is punished, there will be no lack of new cases for censure, which the University cannot consistently overlook, but which it will give more than employment enough to ten Hebdomadal Boards to examine at leisure.

Again, it is a very unusual course to make this single case of Mr. Ward a ground for a more general measure, which is to be proposed simultaneously with the sentence prepared against the individual offender. It is proposed on this occasion to make Convocation at once a judicial and a legislative assembly—two very distinct things. It is also proposed to give some rather extraordinary new powers to the Vice Chancellor, to judge who are, or who are not, suspected persons, and to make the terms of subscription at the University no longer equal terms to all. These are points which the members of the House of Convocation will, no doubt, calmly consider between the present time and the 13th of February next. They will consider whether the multiplication of tests of any kind, civil or religious, is a matter of happy precedent. They will also consider, whether the statutes now proposed, and with the terms with which they attempt to limit the sense of the XXXIX Articles, will in effect at all secure the object they profess to have in view. And if not, they will then consider, whether it is likely that a member of the University, singled out as a suspected character by any informer whom the proposed statute shall invite (who may be a *secret informer* for any thing that appears to the contrary) is likely to submit to this test, by which his own integrity is, by the very proposal of it, called in question, and his sincerity, after he has taken it, will be still impugned.

The University is without doubt in a state of great danger, and it is with the greatest unwillingness that I take upon myself to question the justice and wisdom of those learned and respected persons who have proposed this course of proceeding. They have done well in giving the members of the University a good space of time to consider it in all its bearings and consequences; and this is our best security that it will not be one of those measures, of which we shall have to lament hereafter, that it was *prius actum, quam animadversum ad quos pertinerit.* I am, sir, yours faithfully,

Edw. Churton.

The contest will be a warm one, and we are unwilling to hazard even a guess at the result. But one feature in the case strikes us as worth mentioning, viz. that as a matter of fact, the parties engaged in the dispute conduct it without reference to personal affairs, and the most radical make no attempts to put down *Puseyism* by attacking moral character.

The Bishop of Exeter has seen fit to withdraw his mandate concerning the use of the surplice in preaching. What effect such concession may have remains to be seen.

In theological literature we are happy to find some important announcements. The 18th volume of the Library of the Fathers, containing the commencement of St. Gregory's Morals, is just out. Vol. 19th, being the long expected second part of Mr. Newman's translations from St. Athanasius, as well as Vol. 4, Part I., of the Catena Aurea, will be ready in a few days. Mr. Ward's work has reached a second edition, perhaps in consequence of the agitation against it. Should the same cause operate here in the same way, we shall not be surprised if it turns out a most excellent thing for the—— publishers.

☞ The Clergy of Long Island have agreed to make a special collection in each of their Churches, on the first Sunday in Lent, (the second in February,) for the purpose of supporting a Clergyman to reside on the eastern part of the Island, to watch over the spiritual interests of those members of the Episcopal Church there resident; and to establish and organize congregations wherever Providence may seem to open the way. David Garder, Esq., No, 30 Johnson street, Brooklyn, is appointed to receive the amounts collected.

☞ Messrs. Appleton & Co. desire us to state that they have directed copies of the Trial of Bishop Onderdonk to each one of the Clergy of this Diocese; and as they do not like to subject the parties to the expense of postage, retain them at their store till called for, or are directed how to forward them.

☞ We understand that a Concert of Sacred Music will be given in the Church of the Redemption, in Sixth street, near Second Avenue, on Monday evening, February the 3d. The principal vocal performers will be Mrs. Strong, Mr. Pierson, Miss Pierson and Mr. S. Pierson, assisted by other eminent talent.

Tickets will be 50 cents, and may be had at Mr. Cowen's bookstore, corner of Bleecker and Broadway; Mr. Geslaen's, 547 Broadway; and at Mr. Bushnell's store, corner of Third Avenue and St. Mark's Place, where the Programme may be seen, and at the door of the church.

To Correspondents.

"Y.," "F. M.," "C. F. C." and "D." in our next. "A Looker On" is received.

New Agent for the Churchman.—Mr. Milo B. Root, Hudson, N. Y.

Died.

On the 19th inst. at Malone, Franklin county, N. Y., William Ustick Titus, formerly of this city, in the 48th year of his age.

Died—On Sunday morning, January 19, aged 30 years, Mrs. Mary S. Fraser, wife of the Rev. A. Fraser, minister of St. Philip's Church, New York, and daughter of Mr. Thomas Rogers, of New Rochelle.

Seldom has the writer of this brief notice been called to attend a more melancholy funeral than her's was yesterday; for in her grave were buried an only child, and the fondest earthly hopes of her husband and parents. Seldom, however, has he been called to attend one, in a religious point of view, as consolatory. The thanks which the Church has indited for her children, departed in the true faith of God's holy name, and with sure and certain hope of perfect consummation and bliss, might be pronounced over her remains with a full and confiding heart. For she held that faith in entire simplicity, and carried it out with an absence of all ostentation, and the earnestness of profound principle. Her end, when not clouded by the infirmities and anguish of disease, was what might have been expected. She had none of those exaltations, of which some make so much account, but the peace which passeth all understanding gave her thorough steadiness, composure and serenity. One thing further may, perhaps, well be added to these necessarily hasty lines: her mind was of no common stamp, and required strong convictions to satisfy it. Yet the more she understood the Church's order and discipline, the more she loved and delighted in them; and seemed at last to give herself up, with cordial acquiescence, to all which the Church put upon her lips, or called her to exemplify in her life. Her charities—but probably many of them are secrets now in the bosom of the writer, and he dare not speak of them. She is where the greatest of the virtues will shine in her forever. N. R., Jan. 29, 1845.

Calendar.

February.

2. Quinquagesima Sunday, and the Purification of St. Mary the Virgin.
5. The First Day of Lent, commonly called Ash-Wednesday.
9. First Sunday in Lent.
12.
14. Ember Days.
15.
16. Second Sunday in Lent.
23. Third Sunday in Lent.
24. St. Matthias the Apostle.

March.

2. Fourth Sunday in Lent.
9. Fifth Sunday in Lent.
16. Sunday next before Easter.
17. Monday before Easter.
18. Tuesday before Easter.
19. Wednesday before Easter.
20. Thursday before Easter.
21. Good Friday.
22. Easter-Even.
23. Easter Day.
24. Monday in Easter Week.
25. Monday in Easter Week, and The Annunciation of the Blessed Virgin Mary.
30. First Sunday after Easter.

Notices.

☞ The Rev. Samuel H. Turner, D. D., will deliver a Sermon to the Young, in the Mission Church of the Epiphany, in Stanton st., between Essex and Norfolk sts., on Sunday evening. Service to commence at 7½ o'clock. Feb. 1.

Church of the Redemption, Sixth street, near the Second Avenue, is open for divine service on Sunday evening at 7½ o'clock.

Sermon on Sunday evening next, by the Rev. Samuel L. Southard. Feb. 1.

☞ The second lecture on Marriage will be delivered in English, on Sunday evening next, 2d inst., in the French Church *Du Saint Sauveur*, corner of Nassau street and Park Row, by Rev. C. H. Williamson, Rector of the same. Service to commence at 7 o'clock. All are respectfully invited to attend. Feb. 1.

☞ Christ Church, Anthony street, (Rev. Dr. Lyell, Rector,) is open for Divine Service every Sunday evening. Service to commence at half past 7 o'clock. Sunday evening, Feb. 2, sermon by the Rev. Dr. Milnor. Feb. 1.

General Theological Seminary.—An examination of the students of the General Theological Seminary will be held in the Chapel of the Institution, on Friday and Saturday, the seventh and eighth days of February next, commencing at half-past nine o'clock, A. M., on each day.

Bird Wilson,
Feb. 1. Dean of the Faculty.

Acknowledgments.

Domestic Missions.—Since his report of the 22d inst, the Treasurer has received the following additional contributions in answer to the Appeal of the Western Bishops:

From the Missionary box of Master G G Hart of Walden, Orange co, $1; Emmanuel ch, Norwich, N Y, $3; Christ ch, Hudson, N Y, per Cyrus Curtis, Esq, $12; through W P Hunter, Esq, R A in Savannah, from St Helena's ch, Beaufort, S C, per Rev J R Walker, rector, for Domestic Missions in Georgia, $68 62; by the hands of the Rev Dr Upfold, rector of Trinity ch, Pittsburgh, Pa, received by him in a note signed "a friend to Domestic Missions" who hopes to be able to contribute the same sum semi-annually, $100; through J P Doan, Esq, R A in St Louis, Mo, $155 77; Sunday schools of Christ ch, St Paul's, and St John's, St Louis, $18; St John's ch, Tallahassee, Fa, in answer to the appeal, $62 50; Christ ch, Savannah, Ga, for the support of an Indian child, $13; a lady of Trinity parish, New Haven, Ct, per Rev J H Nichols, $6; S S Christmas offering of the same parish, by the Rev Dr Croswell, for Bishop Kemper's Mission, $19 50; St John's ch, New Haven, Ct, $2 50; "from a child," 25 cts; self-denial of a child, 19 cts. Total, $462 33.

Thomas N. Stanford, Treasurer,
January 29, 1845. 139 Broadway, New York.

Foreign Missions.—The Treasurer of the Foreign Committee since his report of the 22d inst, has received the following sums:

Through J Loney, Esq, R A, Baltimore, from St John's parish, Prince George and Charles co's, Md, half, $34 85; Female Sunday school, Christ ch, Baltimore, for Africa, $35; Ascension and Trinity parishes, Carroll co, Md, for Constantinople, $10; St Matthew's and St Mark's churches, Prince George co, Md, half, $25 81; Emmanuel parish, Alleghany co, Md, half, $9 79; All Hallow's parish, do, do, half, $5; St John's ch, Washington co, half, $16 78; Christ ch, Washington parish, half, $20; St John's ch, Havre de Grace, half, $4 67; Ascension parish, Carroll co, $5 10; St John's parish, Prince George co, $4; Dorchester parish, half, $2 30; St Thomas's ch, Harwick, half, $13 33; St Andrew's ch, Clear Spring, half, $5; Queen Ann's parish, Prince George co, half, $31 99; St Paul's ch, Baltimore, second day of Convention, half, $11 17; do, do, 3d day, half, $6 12; St Michael's parish, Talbot co, half, $30; Severn ch, do, half, $3 97; St Paul's parish, Prince George co, half, $12 27; Springhill parish, Somerville, half, $5; Ascension parish, Carroll co, for Eastern churches, $5 91; St John's and Hartford parish, Baltimore co, $10; St Thomas's parish, Hancock, half, $8 33; Emmanuel parish, Cumberland, half, ——$321 07; per Rev E W Syle, Chester parish, Chestertown, Md, for China, $15; for Africa, $15; St Peter's ch, Talbot co, for China, $9 72; St Ann's ch, Annapolis, $6; a member of St Paul's ch, Alexandria, D C, $10; thankoffering from a member of the same, for medicines for China, $5—$60 72; Christ ch, Georgetown, D C, $62 67; All Saints' ch, Frederick, Md, $32; W N B, $30; G M P, $5; a domestic, $1—all by the hand of the Rev E W Syle, for China, $68; All Saints' ch, Frederick, Md, for Africa, $10; Emmanuel parish, Cumberland, Md, $13 03; Mt Zion, Hedgeville, Va, for China, $10; St Andrew's ch, Shepherdstown, Va, for China, $17 13; Africa, $17 12—$34 25; ladies of Trinity ch, Martinsburg, Va, for China, $13 25—all by the hand of Rev Mr Syle, $80 53; family mite box, Frederick, Md, fourth and last instalment for education of John Contee in Africa, $20; a little boy's missionary box, Frederick, Md, for Africa, $4 42—$24 42; per Rev N E Cornwall, Southport, Ct, and Trinity ch, Fairfield, Ct, monthly offerings, $8; Sunday school, do, do, Missionary box, for education of Walter Bulkley, Africa, $6 20; special contribution Sunday after Epiphany, $2 30—$16 50; Rev J J Robertson, D D, of Binghampton, W N Y, annual subscription, for Constantinople, $25; C S B, Trinity ch, Geneva, for China, $5; Juvenile Missionary Society, Springhill, near Mobile, Ala, for education of a girl in China, to be called Serena, $25; offerings of Trinity ch, Newark, N J, per Rev Mr Henderson, $30 42; Sunday school class, do, do, $4—$34 42; through W P Hunter, Esq, R A, Savannah, Ga, from S school, Christ ch, Savannah, per Rev E H Neufville, for support of a child in Africa, $20; col'd Sunday school, do, do, for Africa, $11 85—31 85; Sunday school, St Stephen's ch, Portland, Me, for education of James Pratt, for Africa, $16; Mrs Rose, per Rev Dr Milnor, for China, $2; Through W P Hunter, R A, Savannah, Ga, St Helena ch, Beaufort, S C, Rev Mr Walker, rector, for Africa, $9 25; Sunday school, Trinity ch, Portland, Ct, for Africa, 50 cts; a lady of Trinity parish, New Haven, per Rev J H Nichols, $5; through S L Bush, Esq, Treasurer of Mass Board of Missions, from Christ ch, Boston, $1; do, do, S S Christmas offering, $2 50; St James's ch, Roxbury, S school, Christmas offering, $10 41; S school of Christ ch, Andover, $7 81; St Paul's ch, Boston, part, $10; do, do, for Africa, $3; do, do, for a child to be named Francis Arnold, China, $25; do, do, for a child to be named Robert Leighton, China, $6; St Thomas's ch, Taunton, education of a child in Africa, $20; do, do, S S Christmas offering, $9 52; St Andrew's ch, Hanover, for Africa, $20; China, $20; do, do, Dorcas Society, for support of a child in China, $25—$65. Total, $948 17.

J. Smyth Rogers, Treasurer,
New York, Jan. 29, 1845. 57 Wall-st.

N. B. $25 acknowledged some weeks since, as received from St George's ch, N Y, should have been entered as follows, viz: "from a few members of St George's ch, N Y, for education of a child in China, $25—$6 25 of this amount being from a child, the fruits of self-denial."

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

Annual subscribers.—From Christopher Wolfe, $5; Peter R Brinkerhoff, $5; William M Benjamin, $2; Miss Hosack, $2; Miss E Hosack, $2; Wm Barnes, Sen, $2; Wm H Townsend, $2; Josiah Collins of Cold Spring, $2. Total amount, $22.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, January 29, 1845.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sums:—

From St George's ch, Hempstead, Rev O Harriman, jr, rector, $5 85.

Annual subscribers.—From Thomas M Beare, $1; Wm Barnes, Sen, $1; Wm H Townsend, $1; Peter R Brinkerhoff, $5; Josiah Collins of Cold Spring, $1. Total amount, $14 85.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, January 29, 1845.

Missionary Committee of the Diocese of New York.—The Treasurer has received since report of 22d inst., the following contributions, viz:—

From St Mark's church in the Bowery, N Y, Rev Dr Anthon, rector, from monthly offerings, $6; Female Missionary Association of St Paul's chapel, New York, Mrs Berrian, Treasurer, $15 25. Total amount, $21 25.

C. N. S. Rowland, Treasurer,
Jan. 29, 1845. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 22d inst, viz:—

From St Philip's ch, New York, Rev A Fraser, $33 26; St Peter's ch, Lithgow, Rev S J Evans, $2; Christ ch, Hudson, Rev I H Tuttle, rector, $16 10; St Mark's ch, New York, Rev Dr Anthon, rector, $116 21; St George's ch, Hempstead, Rev O Harriman, jr, rector, $12 53; St James's ch, New York, Rev J Dowdney, rector, $3 86. Total amount, $183 96.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,
Jan. 29, 1845. 55 Water street.

Mission Church of St. Matthew.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From the ladies of Ascension ch, through Mrs Dyson, a bundle of flannel; from Grace ch, through Mr T C Butler, $20.

Further donations are respectfully solicited—they may be left with Stanford & Swords, 139 Broadway; Mr. T. C. Butler, 20 John street; Mr. Sparks, at the office of the Churchman, 161 Fulton street; or with Jesse Pound, 50 Fourth street.

January 29, 1845.

The subscriber acknowledges the receipt of a letter with enclosure from "a Cadet," W P, a volume—'Interesting Narrative, from an old soldier;' also, two bundles of books, from Dr J Smyth Rogers.

Jan. 29, 1845. J. Mc Vickar.

Bishop Onderdonk's Trial.—D. Appleton & Co., published on Thursday morning, 30th instant—

Proceedings of the Court, convened under the 3d Canon of 1844, for the Trial of the Rt. Rev. Benjamin T. Onderdonk, D. D., Bishop of New York, on a presentment made by the Bishops of Virginia, Tennessee and Georgia. One volume 8vo. of 334 pages. Price fifty cents.

This volume is published by the authority of the Court—the Copy right secured by the Publishers.

All the Clergy of the Protestant Episcopal Church in the *Diocese of New York*, are entitled to a copy of this work *free of charge*, and may receive the same on application to the Publishers, or by mail if they so request.

The Publishers would advise all who are anxious to procure this work, to make an early application.

Orders enclosing remittances through a *Postmaster*, will be immediately attended to. Feb. 1.

NEW ENGLISH THEOLOGICAL BOOKS, received per *Cambria*.

Dr. Moberley's Sermons, preached at Winchester College, 1 vol. 12mo.
Parochial Sermons, by Rev. R. W. Evans, 1v, 12mo.
Sermons on the Festivals, by the Rev. J. Armstrong, 1v.
Sermons on the Liturgy, by the Rev. F. Close, 1 vol.
Monks and Monasteries, being an account of English Monachism, by Rev. Saml. Fox, M. A.—This volume forms the 28th of the "Englishman's Library."
Mr. Ward's Ideal of a Christian Church, second edition, 1 vol. 8vo.
Fleury's Ecclesiastical History, translated by Rev. J. H. Newman, vol. 3
Grinnall's Christian in Complete Armor, new edition, 1 vol. 8vo.
The Cross of Christ—Meditations on our Saviour, edited by Dr. Hook, 1 vol. 18mo.

D. APPLETON & CO,
Feb. 1 Importers, 200 Broadway.

BISHOP ONDERDONK'S TRIAL, and also his own Statement. The Subscriber begs leave to inform his customers and friends, that he shall be prepared to supply them with both of the above pamphlets as soon as published. Orders sent will be promptly attended to.

J. A. SPARKS,
Jan. 25. 161 Fulton street, opposite St. Paul's.

Hymn for Lent.

Hear, gracious Lord! Thy suppliants hear,
Nor scorn their prayers to own,
Through these long days, for Thee so dear,
Poured forth with sigh and groan.

Dear searcher of man's inmost heart,
Who know'st how weak are we,
Forgive the sin, and heal the smart,
Of souls that turn to Thee.

Unnumbered sins our memories trace,
Yet spare when we confess;
And for the glory of Thy grace,
With strength Thy weak ones bless.

Grant us through grace the power to tame,
Those lusts so wide that roam;
So sin shall no food, nor shame
Make in our hearts her home.

Thy mourning suppliants deign to hear,
O Thou the One and Trine;
Within our souls let fasting bear
Its flowers and fruit divine.

[Ancient Hymns of Holy Church.

St. Gabriel's, Windsor, Conn.

The consecration of this church took place on Wednesday, according to appointment. There were present beside the Bishop: the Rev. Mr. Corbin, rector of St. Gabriel's, the Rev. Dr. Jarvis, the Rev. W. Jarvis, the Rev. Mr. Burgess, the Rev. Mr. Emery, the Rev. Mr. Payne, the Rev. Mr. Bates, the Rev. Mr. Nichols of Glastenbury, the Rev. Mr. Hills, the Rev. Mr. Willey, the Rev. Mr. DeKoven, the Rev. Mr. Coxe, and the Rev. Professor Jackson, all of this diocese.

The responses in the 24th Psalm were chanted with fine effect, in a simple Gregorian tone, as the procession of surpliced priests passed up the nave of the church, headed by the Rt. Rev. Bishop. The Instrument of Donation was read by the rector; and the Sentence of Consecration by the Rev. Mr. Burgess. After the consecrating prayers, morning prayer was begun by the Rev. Mr. Emery, and continued from the creed, by the Rev. Mr. Payne. The ante-communion was performed by the Rev. Dr. Jarvis, as far as the collect, which was read by the Bishop; the Rev. Mr. DeKoven reading the epistle, and the Rev. Mr. Burgess the holy gospel. The sermon was by the Rev. Mr. Coxe, from Leviticus xix. 30, "Reverence my Sanctuary." The Rev. Dr. Jarvis at the request of the Bishop continued the service at the altar; and the Bishop was assisted in dispensing the holy sacrament by Dr. Jarvis, and Messrs. Emery and Payne.

Great credit is due to the organist and choir of the parish, for undertaking and admirably sustaining, by themselves, a service so complicated as that required by this solemnity.

The church thus consecrated by the name of St. Gabriel's, Windsor, though of the humblest and most unpretending order, we venture to think as *church-like* a building as any in the diocese. It consists of a nave and chancel, which though of equal width and heighth, are sufficiently distinguished by position, proportion and the interposition of transepts, which give to the plan the form of a Latin Cross.

The dimensions of the interior are 55 feet by 25, or through the transepts, 38. The walls are 21 feet high, sustaining a roof of lofty pitch, the ridge being 40 feet above the floor. The nave is lighted by three narrow pointed windows in each wall. The chancel has a small square headed window on each side, and a large pointed window, with a single mullion at the Eastern end.

The Western facade, in which is the main entrance to the nave, through a single door, with an ogee label, affords the same church-like effect. Besides the door, its sharp gable, surmounted by a bell-frame and cross, and adorned with a trefoil window in the apex, is all that is observable. It is intended to erect a little tower and spire at some future day, which will be placed here; and then the bell-frame and cross will take their more appropriate position on the Eastern gable.

The chancel—as chancels always ought to be—is at the Eastern extremity. The transepts open into the Church: but are in fact only the vestry, and the South Porch of the nave. The Northern transept, by means of a screen, which is moveable, may, after service begins, be changed from a vestry to a place for the worshippers; but the Southern, though it also affords a convenient place to pray and hear, is, as we said, strictly a Porch, with the Baptismal Font at its intersection with the nave, and containing a well for the supply of the same, surrounded by a little hexagonal curb, in imitation of the ancient *stoup*, of which it occupies the place.

The altar rails extend across the chancel a few feet east of the transepts. Within, beneath the large east window, stands the altar, slightly elevated, and surmounted by a cross. On the Epistle-side of the altar is the pulpit, which is octagonal, and is supported by a pillar, and ascended by four steps. On the north side of the altar is the lectern, which is moveable, and is furnished with a splendid Oxford Bible, and a Prayer-book to correspond, for which the Church is indebted to the late Mrs. Elizabeth Hart, of Hartford. A sum sufficient to purchase a small marble font has been generously added by her daughter, Miss Hetty B. Hart, to whom several other churches owe the same. The altar-plate is the gift of Mrs. Burr of Hartford, who, moreover, is otherwise a liberal benefactor of St. Gabriel's. Several members of the College at Hartford, have also presented suitable books for the chancel. The nave has no pews, but is occupied by moveable benches of convenient make and dimensions. They are placed on either side of an ample passage, extending from the western door to the transepts. A small organ gallery traverses the end of the nave, beneath which is the vestibule and stair-case. Its front is neatly panelled. A small organ will soon be placed here, in place of the one temporarily supplied; of which all that is desirable in such a church is confidently expected, from the skill of the builder, Mr. McCollum, of Rockville.

But the chief ornament of this rustic church, is its *open roof*, which gives to an interior of very small dimensions, an air of vastness and solemnity. It is of the simplest construction and wholly unornamented; but must have the benefit of having been planned, while as yet there was nothing of the kind in our country. It has five bays, the truss being framed with a king-post and collar; with struts and collar-braces, supported on hammer-beams and spandrels. No one who sees even this simple roof, will prefer a lath and plaster ceiling in our churches hereafter; as, by a slight addition of ornament, even this might be made worthy of any church, however elegant and substantial.

The wood-work, including the roof, is merely stained, not a particle of paint being used on the interior. Yet the effect is rich, and all the better, for being unlike that of domestic furniture.

The highest credit is due to the builder, Mr. John Francis, of Windsor, for the faithfulness and skill with which he has performed his part. He was supplied with a series of accurate and elegant drawings of the work throughout, by H. Huntington, Esq., of Hartford, to whose delicate taste the original plans were indebted for several important improvements. The staining instead of paint, was an important suggestion of this gentleman. The whole was originally designed by the Rev. Mr. Coxe, of Hartford. The cost, exclusive of the price of the acre of ground in which it is placed, will not exceed $1600.

This church, therefore, though very far from being a model, is interesting, as showing what can be done, at a small cost, and with such materials, and such workmen as are to be found in most of our New England villages. Though built at far less expense than is usually thrown away in unslightly and flimsy columns of brick or timber, supporting pediments as flimsy and altogether without use—it is *a Church*, and as such deserves to be taken as a hint, and improved upon, as means and circumstances will admit, in other parishes. Of this we may say more at another time, but for the present conclude with the hint that the good parishioners of St. Gabriel's must not forget to adorn the church-yard with trees and shrubs, and to plant vines, and train them upon the walls of the Church. It will then be an object not without pretensions to rural beauty; and as it stands in full sight of the Springfield railway, cannot fail to attract attention, and if approved, to become the parent of others "after its kind." May no true Churchman ever pass it without repeating the prayer with which we conclude our notice of the consecration—"Peace be within thy walls . . . for my brethren and companions' sakes I will wish thee prosperity."—*Calendar.*

Bishop B. T. Onderdonk's Case.

A Narrative of Facts which led to the presentment of the Rt. Rev. Benj. T. Onderdonk, Bishop of New York. By Paul Trapier, *Presbyter of the Diocese of South Carolina.* New York: Stanford & Swords, 8vo. pp. 22.

Among the most painful of the duties imposed upon us as journalists of the Church, in relation to the late extraordinary presentment and trial of the Bishop of New York, is that of noticing this pamphlet. Mr. Trapier is a brother clergyman whom we have always highly respected, though we had not the pleasure of becoming personally acquainted with him until about three months since. Little did we at that time imagine that we should ever be called upon to read such a pamphlet from his pen as the one before us! A good man we then thought him—a good man we still think him; we have no doubt of the sincerity of his piety, and his honesty of purpose; but we greatly fear that, unwittingly, and by the instigation of others, he has been led to do that which will long deprive his bosom of peace. His pamphlet betrays evident uneasiness already—an anxiety to vindicate himself, which is never seen in those who are *certain* that they are in the path of duty. No doubt he begins to suspect the truth,—that he has been made a *tool* of by those who deemed it convenient and expedient to remain themselves concealed. Our brief acquaintance with Mr. Trapier led us to view him as a man of much simplicity of mind; and we have since learned from one who has long and intimately known him, that this impression was correct—that he is a retiring student, little acquainted with human nature, unhackneyed in the ways of the world, and, as our friend expressed it, in one of their familiar southern phrases—"not up to *trap*." How true is it, that "the children of this world are wiser in their generation than the children of light!" Mr. T. was just the instrument to suit the purposes of the conspirators; reputed to be a "High Churchman," if they could but make him the apparent mover in the plot, they might hope to blind the eyes of many as to the real actors, and the dirty wires, and ropes, and pulleys which were at work behind the scenes.

Mr. Trapier acknowledges that he has known Bishop Onderdonk well for more than eighteen years, and, "to this moment," has never received from him "aught else than tokens of regard." (page 4.) In 1826, he became a student of the General Theological Seminary, (of which the Bishop was then, as he is now, a Professor;) and he tells us that he found in him "a frankness and honesty, a courteousness and kindness of heart, which soon won his confidence and affection." (ibid.) We regret to find that this "confidence and affection" could be affected by "*whispers*," which he began to hear, *for the first time*, "in the summer of 1842;" (ibid.) and that our Rev. brother should suffer *them* to shake a "confidence" which had grown up by a three years residence in the city of New York, and almost daily intercourse with the Bishop. Soon after, we are informed, (p. 5.) the Diocese of South Carolina "*partook of the excitement elsewhere occasioned by the ordination of the Rev. Arthur Carey*," and Mr. T. began to hear more "*whispers*," as persons were now led "*to speak more freely of the* ALLEGED *immoralities of* THE ORDAINER." Most readers would naturally infer from some remarks in the sixth page of the pamphlet, that not only were these injurious reports as to "the moral influence" of Bishop O., of greater weight than the fear of "Tractarianism" in producing the movement of the South Carolina Convention in relation to the General Theological Seminary—but that Bishop Gadsden was made acquainted with them, "in the vestry-room of St. Michael's Church." Now we *know* it to be a fact, that the Bishop of South Carolina did not for a moment dream that the resolution of the Convention of his diocese, instructing its Trustees to move an inquiry into the state of the Seminary, had any other object in view than its *doctrinal soundness*. That there were "two causes of uneasiness," (as Mr. T. states, p. 5,) and that the least suspicion of the Bishop of New York's moral purity had any effect whatever upon the action of his Convention, *was never heard of by the Bishop of South Carolina until he received a copy of Mr. Trapier's pamphlet!*

In June last Mr. Trapier visited New York, having "come to the determination" of "promoting an investigation" into the truth of the "*whispers*" which had reached him. But he found all his efforts thwarted: "Still," he says, "the same difficulties encountered me. *No one would stand to his assertions—none could allow the seal of confidence to be broken—and yet, many were* WHISPERING;*—so that again I returned home, baffled and perplexed; but only to find *the said rumors* increasingly prevalent and scandalous; till by the next month (August, 1844,) they appeared to be in every one's mind, and were again the topic of remark by and among, I think, *the same set of clergymen*, with the addition, perhaps, of the Rev. Mr. Barnwell [Editor of the *Episcopal Protestant*.] Certain it is, that from him I then received the impression," &c. (p. 7.)

During the session of the late General Convention, a memorial was presented to the House of Bishops, stating that "many *rumors* were in circulation," prejudicial to the character of the Bishop of New York—signed by the Rev. Mr. Trapier, and Messrs. Memminger and Morris, of S. C., the Rev. Mr. Gallagher, of Geo., and Mr. Dubois, of Ohio. In this strange document, (which the bishops very properly refused to notice, and ordered to be returned to the signers,) the names of several clergymen were used, (p. 16,) as persons who would "either substantiate, or give the names of those who could testify to, or substantiate," the said, "*rumors*." It could scarcely be believed, that, except in one instance, (the Rev. Mr. Butler,) these names had been used without the slightest authority from the individuals themselves! Yet such is the fact, and we are not surprised to hear that some of these gentlemen are manifesting the utmost indignation—declaring that they know of nothing but what is honorable to the moral and religious character of Bishop Onderdonk!

To show what *the world* thinks, we give below the opinions of two or three respectable secular papers, which have casually fallen under our eye, without seeking them. The following is a notice of Mr. Trapier's pamphlet by the N. Y. *Evening Mirror*, edited by N. P. Willis, Esq. It is more severe than we altogether like, and contains some things which we cannot entirely approve; but it is one of those articles which cannot be pruned without destroying them.

"Where you are liberal of your loves and counsels,
Be sure you are not loose; for those you make friends
And give your hearts to, when they once perceive
The least rub in your fortunes, fall away
Like water from ye, never found again
But where they mean to sink ye."

Shakspeare's Henry VIII.

"The Reverend Paul Trapier has published a pamphlet which has for title—'A Narrative of Facts which led to the Presentment of the Rt. Rev. Benj. T. Onderdonk, Bishop of New York'—and if, in this pamphlet, it is *not* demonstrated that the one foible of the Rev. Mr. Trapier is too overwhelming a charity—too overpowering a brotherly love—then at least it is no fault of Mr. Trapier.

The Bishop, poor man! (we pity him since the issue of this work,) was so hardy as to hint, in some of his circulars, that his late difficulties have arisen from "agitations unhappily introduced a few years ago, into his diocese." He was, moreover, so imprudent as to express a regret that "after diligent hunting up" of causes of accusation against him, "a few specifications, all assigned to years gone by, have been sufficient to warrant a trial."

He should *not* have said this: it has excited the indignation—we mean the Christian animosity—of Mr. Trapier. "To my amazement," says this divine, "the insinuation was made of party feelings, and personal enmities, and officious intrusion, and sundry other evil impulses, too abhorrent to all the motives by which *I* have been influenced, for me to hear of them *from such a source* without emotions of indescribable amazement and disgust."

To be sure!—the impulses were very properly abhorrent to all the reverend gentleman's motives (whatever that may mean) as well as to the reverend gentleman himself; and as for his "amazement," in the first place, and his "indescribable amazement and disgust," in the second, these are precisely the feelings we should expect in a Christain minister who has been suddenly assailed by an attempt at exculpation on the part of a victim. What business has the victim to think of escape? What right has he to dream of excuse? What right had he to put faith in Mr. Trapier? What right had he to pester that divine with his confidences? What right had he to insult him with his benevolence? Is he not properly accused? Is he not Christianly accused? Why, then, cannot he hold his tongue? Besides—is n't he "such a source?"

This pamphlet, we say, then, is to be considered in the light of a series of "Confessions," not altogether as well written as those of Rousseau. The ungentlemanly attempt at defence on the part of the "such a source," has not only proved abhorrent to all the motives of the Rev. Mr. Trapier, and excited the indescribable amazement and disgust of both him and his motives, but it has wrought in the sensitive heart of the reverend "informer" (as he modestly and pertinently styles himself) the profoundest self-humiliation and abasement—in the agony of which he comes, with that *one* fault of his, to confession before the public.

He, too, is a sinner—he frankly admits it; he is cursed with an excess of philanthropy—of Christian charity—of zeal for mankind and the Church—(including himself as a Church-presbyter;) this is his *one* weakness, which he cannot be expected to help. All that he can do in the case, is to thank God that he has not made him an Onderdonk—that he has not created him a "such a source."

Yes: this pamphlet has convinced us! It is the *one* weakness of the Rev. Mr. Trapier that has proved the downfall of Bishop Onderdonk. It is the one foible of the gentleman, with the motives, that has occasioned the ruin of the "such a source." Plainly, it is this alone which has induced the reverend "informer," (we grieve that he *will* apply this title to himself,)—induced him, we say, to write pathetic letters innumerable, from one end of the world to the other, and back, all filled with such truly Christian heart out-pourings as—"I write now, therefore, again to *entreat* that you will take this matter seriously into consideration"—or as, "I renew my offer of *every aid* in my power in exposing the criminal"—meaning thereby the "such a source." Nothing, we repeat, but the most ardent brotherly affection and Christian forbearance could have seduced him into penning such letters, with so nervous an unction, and of signing them so delightfully, while tears of affection stood in his eyes—"Yours, *Paul Trapier*, in the bonds of the same ministry, and in the Gospel of Christ." The amiable gentlemen!—it was his *one* weakness, too, which not only set him upon penning these entreaties, (which must have cost him double pains on account of the bad English,) but which inspired him with the zeal to travel backwards and forwards at all seasons, upon the track of his letters, and to plot and to counterplot in all possible ways, and to turn pale with (Christian) rage and disappointment and with (Christian) frustrated malice, when a junto of worthy Bishops (whom heaven bless!) thought proper to return, in "indescribable amazement and disgust," that filthy and venomous initial accusation which was to consign to irretrievable ruin and disgrace, a kind-hearted if not irreproachable old man.

Postscript to the above.—There are afloat, of course, a thousand rumors in respect to the trial of Bishop Onderdonk, and the absolute truth is, as yet, not to be ascertained; but that the charges have not been supported, is the prevalent opinion; and it is our own, as well as our earnest hope Mrs. Butler, it is said, denies what is charged upon the Bishop in regard to herself. The fourth charge of the presentment, it seems, was altogether unsustained by oath, and therefore abandoned; the lady involved even complaining of the liberty taken with her name. Heresay evidence alone was offered on the third charge, which was dismissed. The Trapier pamphlet is a self-justification of its author for his own course; he is the first mover in the investigation. He wishes to demonstrate that Christian zeal has been all in all with him, and is indignant that the Bishop should have insinuated party motives; yet there are some *very* awkward passages which go far to demonstrate that matters connected with Mr. Carey's ordination were at the bottom of the whole affair. The foregoing communication, deals altogether with the internal evidence, afforded by the pamphlet itself, of the *motives* so much insisted upon by its author.

The New York correspondent of the *Raleigh Register*, (a paper which we have always respected for its able and dignified course,) says—

Bishop Onderdonk's trial is dragging its slow length along, and will continue to do so probably for some weeks. The Court is held with closed doors, principally because most of the witnesses are ladies, and in many cases they would be deterred from giving their testimony if the examination were public. Indeed, it is matter of conjecture, whether we shall ever know more than the general result. It appears to be the general impression, that nothing very criminal is laid to his charge, and that anti-Puseyism is more at the bottom of the affair —— a wish to get rid of such a stubborn high Church Bishop, rather than a holy hatred of sin.

The following is from the Philadelphia *Public Ledger*:—

The testimony adduced in support of these grave charges is said to have been of a very unique character, presenting this singular state of things; that the misconduct is said to have been submitted to by the ladies when a number of other persons were present, as in the case of the married ladies under the immediate eye and protection of their husbands; and that since the period when these things were done, several years had elapsed, and the parties had been on the most friendly and affectionate footing with the Bishop; the ladies had not objected to his society, with the exception of Mrs. Butler, and that nothing had been said, nor any whisper circulated respecting the chastity of the Bishop, at the time when the other witnesses to the transactions could have been called in support of the accusation. It was also alleged, according to our information, that both the Misses Rudderow admitted, in their cross-examination, that they wore exceeding high dresses, quite up to their throats; and that, despite that obstacle, and the presence of other persons, the Bishop did get his hand into their bosoms. These, and a variety of other inconsistencies and improbabilities, we are told, will appear in the testimony when the trial is published.—[*Banner of the Cross.*

---

* "All that hate me *whisper* together against me."—Psalm xli. 7.

"A *whisperer* separateth chief friends."—Prov. xvi. 28.

"Full of envy, murder, debate, deceit, malignity; *whisperers*.—Rom. i. 29.

"Lest there be debates, envyings, wraths, strifes, backbitings, *whisperings*.—2 Cor. xii. 20.

Singular Sight.—There is living in the Rue d'Enfer, a young operative, who can only see by the light of the sun. After sunset he can distinguish no object, even if it be lighted by the most powerfully concentrated artificial light. This infirmity, baptized by the name of *Nyctalopie*, appears to be at present irremediable.—*Ch. Newspaper.*

CHURCHMAN'S BOOKSTORE.

JAMES A. SPARKS,
(Office of the Churchman,) No. 161 Fulton street, opposite St. Paul's Church, New York, (up stairs.)

Orders enclosing cash, for any book to be had in this city, promptly attended to.

CHURCH BOOKS.—Just published, Sermons on Duties of Daily Life. By Francis E. Paget, M.A., Rector of Elford. pp. 398. Price $1 25.

Canons of The Church. The Definitions of Faith and Canons of Discipline of the Six Œcumenical Councils, with the remaining Canons of the Code of the Universal Church, translated, with Notes: To which are added the Apostolical Canons. By the Rev. William Andrew Hammond, M. A., of Christ Church, Oxford.

The Forest of Arden. A Tale illustrative of the English Reformation. By the Rev. W. Gresley, M.A., Prebendary of Litchfield. Price 75 cents.

The Siege of Lichfield. A Tale illustrative of the great Rebellion. By the Rev. W. Gresley, M.A., Price 75 cents.

Bernard Leslie, or a Tale of the Last Ten Years. By the Rev. W. Gresley, M.A. From the second London edition. Price 75 cents.

A Tract. *The Danger of Dissent*: being Chapter XVIII. of Bernard Leslie. By Rev. W. Gresley, M.A. pp. 18. Price 6 cents.

Charles Lever, or, the Man of the Nineteenth Century. By the Rev. W. Gresley, M.A. Price 75 cents.

A Treatise on Baptism. By the late Rev. Alex. Hay, of Virginia; with letters commendatory from the Right Rev. Bishop Chase, and the Rev. Dr. Shelton; and a Sketch of the Life of the Author, by the Rev. C. Dresser. Price 37½ cents.

Rev. Dr. Jarvis's Sermons. Two Sermons by the Rev. Dr. Jarvis:—the first on *Prophecy in General*, the second in reference to the *Doctrine of the Second Advent*. In pursuing this subject, Dr. Jarvis has been led to compile several original Chronological tables, derived chiefly from sources not generally accessible, and throwing new light on some of the difficulties of Scriptural Chronology, the publication of which will form a valuable contribution to ecclesiastical literature.

J. A. S. has published a second edition of

Plain Sermons. By contributors to the Tracts for the Times. 2 vols. The publisher will venture to say, that no religiously disposed person can attentively read these Sermons without being profited thereby.—Price $1 50. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my Diocese for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay readers within said Diocese.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

THE Rev. C. H. Williamson, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

Terms.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, if paid in advance. The term consists of eleven weeks.

April 6, 1844.—yly

To the Maryland Clergy.—Books and Stationery.

H. COLBURN, Bookseller and Stationer, No. 216 Baltimore street, Baltimore, keeps constantly on hand a good and general assortment of Books and Stationery at New York and Philadelphia prices. His assortment embraces Theological Medical, School, and Miscellaneous Books.

All the leading Church publications, including those of the Sunday School Union, may be had at the lowest prices; and he respectfully appeals to the Clergy of the Church, not only for their own custom, but to recommend their friends who may be coming to the city to give him a call. Dec. 7.

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 52 Maiden Lane.

BEAUTIFUL BOOKS FOR THE HOLYDAYS
Just Published.
By the General Prot. Episcopal S. S. Union.

THE SHADOW OF THE CROSS; *An Allegory*. By the Rev. W. Adams, M. A. From the London edition, with elegant Illustrations from original designs by Chapman.

The Distant Hills—*An Allegory*. By the same author, and similarly illustrated.

Sacred Allegories.—*The Shadow of the Cross* and *The Distant Hills* in one volume, with a beautifully engraved title.

The History of Our Blessed Lord. *In Easy Rhyme*; with six beautiful lithographic illustrations, and other designs.

Edward Trueman, *or False Impressions.*

Susan Harvey—*Confirmation.*

For sale at the Depository, 20 John st.
Dec. 28—tf

BELL & ENTWISLE,
Booksellers and Stationers, Alexandria, D. C.

HAVE constantly on hand all the publications of James A. Sparks, New York, and are regularly supplied with all the standard theological works of the principal publishers in the United States.
April 20—tf

BEVERIDGE ON THE CHURCH and Frequent Communion, In press, and will be published without delay—

Bishop Beveridge's Sermons on the Church; to which will be added the great necessity and advantage of Public Prayer and Frequent Communion, by the same divine, with a Preface. By Archdeacon Manning.

J. A. SPARKS,
Churchman's Bookstore, 161 Fulton street,
Dec. 28. opposite St. Paul's.

CHURCHMAN'S LIBRARY.—The 1st No. of the 2d volume, for 1845, of this periodical, is now out, containing in part, Travels in the East. By the Rev. Henry Formby, A. M. The next work in order will be Manning's Sermons.

The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars. City subscribers $2 25, delivered.

J. R. DUNHAM, Publisher.

Subscriptions received by J. A. Sparks, 161 Fulton; A. V. Blake, 77 do.; H. M. Onderdonk, 24 John st. New York, Jan. 11, 1845.

BISHOP SOUTHGATE'S LETTER.—This day published,

A Letter to a Friend, in reply to a recent pamphlet from the Missionaries of the American Board of Commissioners for Foreign Missions, at Constantinople. By the Rt. Rev. Horatio Southgate. Price 12½ cts.

D. APPLETON & CO.
Jan. 18—2t Publishers, 200 Broadway.

CHURCH BOOKS published by the subscriber, may be had of the following persons:

G. G. Smith, St. Albans, Vt.; C. Stimpson, Boston, Mass.; H. S. Parsons, Hartford, Ct.; Croswell & Jewett, New Haven, Ct.; Dr. S. Lockwood, Stamford, Ct.; Young & Hartt, Troy, N. Y.; E. H. Pease, Albany, N. Y.; W. C. Little, Albany, N. Y.; W. R. & C. E. Peck, Buffalo, N. Y.; J Tiffany, Utica, N. Y.; Arald & Grubb, Poughkeepsie, N. Y.; George & Wayne, Philadelphia, Penn.; H. Hooker, Philadelphia, Penn.; H. Colburn, Baltimore, Md.; Joseph Gill, Richmond, Va.; A. E. Miller, Charleston, S. C.; J. M. Conley, Mobile, Ala.

J. A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
Jan. 18. opposite St. Paul's.

JOURNALS OF THE GENERAL CONVENTION.—Published this day,

The Journals of the General Convention of the Protestant Episcopal Church in the United States. They will be sent to the clergy and others entitled to them without delay. Copies will be on sale at this office.

J. A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
Jan. 18. opposite St. Paul's.

SAMENESS OF WORDS NO HINDRANCE TO DEVOTION—A Sermon on the Forms of Prayer. By Rev. T. W. Coit, D. D.
Dec. 14. J. A. SPARKS, 161 Fulton st.

To Mr. George Jardine, Organ Builder, New York.

Newbern, N. C., December, 1844.

THE Vestry of Christ Church desire me to say how highly they are pleased with the Organ you have recently built for them. The workmanship of it is very neat, and the contrivances for enlarging its range, at the same time avoiding complexity, are singularly ingenious and complete.

For its more than ordinary compass, and especially for the rich and fine quality of its tones, we think it an instrument of uncommon excellence, and we feel that we cannot estimate too highly the taste and skill you have shewn in it.

(Signed) F. M. Hubbard,
Rector of Christ Church, Newbern.

☞ To clergymen, and gentlemen about furnishing their churches with Organs—Mr. Jardine respectfully solicits their orders.

Dec. 28. 83 Anthony st., next door to Broadway.

COLLEGIATE INSTITUTE,
Tompkinsville, Staten Island.
Rev. THOMAS TOWELL, A. M., Principal.

PARENTS who have children to be educated, are respectfully invited to visit this Institution, and they will find that, as to situation and advantages, it cannot be surpassed by any on the Island.

The course of instruction comprises the *English* in all its branches, Latin, Greek, French, Italian, Spanish and German.

The Principal, who has been educated in Trinity College, (Dublin,) and has taught for several years in this country, takes charge of the Classical Department.

The English Department is attended to by a gentleman from one of the most celebrated Academies in the State who is both experienced and competent.

The French, Spanish, Italian, and German are taught by a Parisian, a graduate of the College Royal de Louis-le-grand, and a person of high literary attainments.

No Teachers are engaged but such as are fully qualified and possess withal established *Christian principles.*

TERMS.—Board (including washing) and Tuition, in a full English course, together with the languages, if desired, per annum, payable quarterly, and in *advance*, $200.

N. B.—Each Pupil must be furnished with a Bible and Prayer Book, if he belong to the Episcopal Church, which is most convenient, Bed, Bedding, Towels and Napkins.

☞ Persons wishing to visit the School, will be directed from the Planter's Hotel.

REFERENCES.

New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D. D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D.D., Pres. Geneva College, Rev. P. A. Proal, D.D., Rector of ——, Utica, and L. Bush, D.D.

Laity.—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

FAMILY SCHOOL FOR BOYS.
New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first Wednesday in June and November.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphines, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of
JAMES A. SPARKS,
Feb. 10. 161 Fulton street, New York.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to the productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

JAMES A. SPARKS,
No. 161 Fulton street, New York.

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois, the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. Jan. 4.

CHURCH PAMPHLETS.

JAMES A. SPARKS, No. 161 Fulton street, New York, (up stairs,) has just published and for sale,

Rev. Dr. Pusey's Sermon on the Eucharist, with an American Appendix, compiled from the Confessions of Faith and other standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Melancthon, and Luther. Price, 12½ cents.

A Full and True Statement of the Examination and Ordination of Mr. Arthur Carey. Taken from the Churchman of July 8, 15, 22, 29, and August 5, 12, 19 and 26. pp. 116. Price, 25 cents.

A Letter to a Parishioner relative to the Ordination of Mr. Arthur Carey, by the Rev. B. I. Haight. Price, 6¼ cents.

Mutual Forbearance recommended in Things Indifferent. A Sermon, preached at the Consecration of the Church of St. John Baptist, in the Parish of Hawarden, by the Rev. Dr. Hook, and dedicated to the Rev. Dr. Pusey.

Errors of the Times; a Charge delivered by the Rt. Rev. Bishop Brownell, of Connecticut. Price, 12½ cts.

No Union with Rome. By the Rev. Dr. Jarvis.

Revivalism and the Church. By a Presbyter of the Diocese of Connecticut. Price, 12½ cents.

The Church's Law and the Church's Liberty. A Sermon by the Rev. Smith Pyne, A.M. Price, 12½ cts.

The Liturgy in No Danger. A Letter to the Author of an article in the New Englander, for October, 1843. Price, 10 cents.

A Letter to the Rev. Dr. Bushnell, on the Rationalistic and Infidel tendencies of certain passages in his address, &c. &c. Price, 12½ cents.

Reasons why I am a Churchman; or, The Episcopalian Armed against Popular Objections.

Episcopacy Divine in its Origin, and unbroken in its succession.

Mariolatry, or Facts and Evidences demonstrating the Worship of the Virgin Mary by the Church of Rome. By Rev. T. Hartwell Horne, D. D., Edited by Dr. Jarvis. Price, 25 cents.

Church Authority, a Sermon by Rev. L. Windsor.

The Priesthood in the World, a Sermon by the Rev. Dr. Wyatt, of Baltimore.

The Argument for the Apostolical Succession. By the Rt. Rev. Bishop McIlvaine.

A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis. Jan. 11.

WHITEHEAD'S Life of Rev. John Wesley, just received and for sale by
J. A. SPARKS, 161 Fulton street,
Dec. 28. opposite St. Paul's.

PUBLISHED AND FOR SALE BY
THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York.

BOOKS OF INSTRUCTION.

Union Primer,	per hundred	$3 00
Prot. Epis. Sunday School Book, No. 1,	"	1 38
" " " No. 2,	"	1 75
" " " No. 3,	"	2 00
" " " No. 4,	"	5 00
Questions on the Sunday School Books,	"	5 00
Catechism No. 1, (Scripture Catechism,)	"	1 38
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 50
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers,	"	10 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,	"	5 00
Lloyd's Catechism on the Evidences of the Bible,	"	3 00
Church Catechism,	"	1 25
First Truths,	"	2 50
Duty to God,	"	0 50
Church Primer,	"	1 38
Sunday School Liturgy and Psalms and Hymns, stiff covers	"	10 00
Manual of Short Prayers for Children	"	1 75
Harmony of the Creeds	"	2 25
Questions on the Book of Common Prayer,	"	2 25
Collects from the Prayer Book	"	2 00
Questions on the Collects, stiff covers,	"	10 00
Catechism on the Collects	"	25 00
Epistles and Gospels from the Prayer Book,	"	8 00
Questions on the Epistles and Gospels, parts 1 and 2, stiff covers	"	10 00
Bible Companion, Vol. 1, Old Testament,	"	20 00
" " Vol. 2, New "	"	22 00
Quest. on St. Matthew, part 1, stiff covers,	"	10 00
" " 2, "	"	9 00
" " 3, "	"	10 00
Questions on The Acts, 1, "	"	10 00
" " 2, "	"	9 00
" " 3, "	"	8 00
Easy Questions for a Little Child,	"	2 50
Beavens' Help to Catechising	"	10 00

☞ A discount of ten per cent. from the above prices is allowed to Sunday Schools auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

The Protestant Episcopal Sunday School Library, 80 vols. 18mo.—nett price 20 cents each.

The same, bound in 147 volumes of various prices. Total, $20 18 nett.

The Children's Magazine, bound in 30 volumes of 144 pages each, price for the set, $6 21 nett.

The Juvenile Library, 6 vols. 32mo.—price for the set, 85 cents nett.

☞ Address all orders for Books, and all remittances, to
DANIEL DANA, Agent,
Church Depository, 20 John street.
New York, April 6, 1844.

Agents for the Churchman.

Portsmouth, N H—Rev Charles Burroughs, D. D. and George M Marsh.
Burlington, Vt—N A Tucker, Esq.
Middlebury, Vt—Harmon A Sheldon.
Boston, Mass—Charles Stimpson.
Providence, R I—Samuel C Blodget, bookseller.
Pawtucket, R I—David Le Favour.
St Albans, Vt—G G Smith.
Quincy, Florida—Rev Josiah Perry.
New Haven, Ct—Croswell & Jewett, booksellers.
Hartford, Ct—Henry S Parsons.
Salisbury, Ct—Dr William J Barry.
Albany, N Y—W C Little, Esq.
Catskill, N Y—Charles B Pinckney.
Saratoga Springs, N Y—Stephen B Nash, Esq.
Schenectady, N Y—A A Van Voorst.
Troy, N Y—Young & Hartt.
West Troy, N Y—George H Lewis.
Lansingburgh, N Y—Alex. Walsh, Esq. (gratis.)
Poughkeepsie, N Y—Ebenezer C Arnold.
Newburgh, N Y—William Purdy.
Auburn, N Y—Thomas C Miller.
Geneva, N Y—George M Hills.
Utica, N Y—Isaiah Tiffany.
Watertown, N Y—J F Hutchinson, Esq., P. M.
Unadilla, N Y—A B Watson.
Oswego, N Y—Henry Adriance.
Buffalo, N Y—W B & C E Peck, booksellers.
Fayetteville, N Y—D L Farnham, Esq.
Philadelphia, Pa—R S H George, bookseller.
Newcastle, Delaware—H J Terry, Esq.
Baltimore, Md—H Colburn.
Chaptico, Md—J Biscoe, Post Office.
Princess Ann, Md—Wm W Johnston, Esq., P. M.
Alexandria, D C—Bell & Entwistle.
Norfolk, Va—George Rowland, Esq.
Richmond, Va—Joseph Gill.
Wilmington, N C—A A Brown, Esq.
Charleston, S C—A E Miller.
Augusta, Georgia—G McLaughlin.
Louisville, Ky—Solomon K Grant.
Lexington, Ky—William Jucho.
Marietta, Ohio—Arius Nye.
Cleveland, Ohio—Lewis Handerson.
Quincy, Illinois—Henry H Hoffman, Post Office.
Chicago, Illinois—John H Kenzie, Esq.
Jackson, Michigan—P E Demill, Esq.
Homer, Michigan—Rev E O Hodgkin.
St. Louis, Missouri—R P Williams.
Natchez, Miss—Brevoort Butler.
Mobile, Ala—S. W. Raymond, and J. M. Conley.
Halifax, N S—Joseph H Graham, bookseller.